

The Shorter Oxford Bible

ABRIDGED AND EDITED BY

G. W. BRIGGS

CANON OF WORCESTER

G. B. CAIRD

PRINCIPAL OF UNITED THEOLOGICAL COLLEGE
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**THE
SHORTER OXFORD BIBLE**

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Abridged and edited

by

G. W. BRIGGS

G. B. CAIRD

N. MICKLEM

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PREFACE

THE Bible is admittedly our greatest national inheritance. It has moulded our literature; more than that, our national character. But above all, it is the foundation of our faith; from of old we have called it, and still call it, the Word of God. The tragedy is that, though still held in reverence, it is not read as in former days. There are indeed welcome signs of a new interest in Bible study. There is the rapid growth of such organizations as the Bible Reading Fellowship: and there is the universal recognition of the Education Authorities, who have helped to make the study of the Bible a statutory obligation in the schools. In every quarter is an increasing desire to place the Book in the hands of all pupils.

But a practical difficulty arises. The Bible is a very big book. To print it in full means either a small cheap book in very small type, which is quite unworthy, or a very large book, cumbersome and costly. Moreover, the Bible is a very profound book. It is indeed not a book, but a long series of books: the very name Bible is plural. It contains a whole national literature, spread over nearly a thousand years, and it is not set out in the order of historical development. Bible scholars understand this, and can map out the various stages of religious conviction. But the great mass of people are not such experts, and have need of help, certainly in their earlier studies.

If this is true of the adult reader, it is especially true in schools. The most conscientious, and most expert, teacher is often dismayed by the amount of material with which he is confronted. In the nature of things, there is a danger of presenting either a mass of ill-digested information or else a partial study which is quite out of balance. Within the ordinary school career there are obvious limits to which instruction can go, and it is admittedly better to teach part of the Bible in its true perspective than to attempt the impossible task of teaching the whole.

For this reason there have been, in late years, many shorter Bibles, some of them, especially *The Little Bible*, of very high

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situation. It is true that the medieval Church overlaid the Bible, and to that degree the appeal to the Bible was an appeal against the medieval Church. But it was an appeal to the primitive Church which left its record in the Bible.

Nor was the Church a new invention of the New Testament. The word translated 'Church' is the word which signified the ancient 'congregation' of Israel. Indeed, the New Testament itself refers to 'the Church in the wilderness'. We have felt justified in following that example: and in carrying back to the very beginning the story of the People of God.

Moreover, the Bible is the record of the acts of God. It is not a mere account of pious aspiration, and still less of general moralizing. Both inevitably have their place; but they are not of the main essence. From the first the watchword is, not 'wise men think', but 'God hath spoken'. It is not so much the search of man for God as the revelation of God to man. At a later age, faith in these acts of God was crystallized into a formal Creed. The Bible itself has no formal summary of the Creed as a unit of faith; but all the constituents are there. For that reason we have no hesitation in grouping Bible passages around the definite Christian Faith; believing, as we do, that it will be a help to Christian teaching.

Last, but not least, we have endeavoured to fill in the gap between the Canon of the Old Testament and of the New. No serious student of English history could hope to understand the twentieth century if his latest record were of the sixteenth: the intervening centuries have left their mark, and cannot be simply ignored. The Old Testament, as generally read, ends with the return from exile: but the story of the People could not end abruptly there. Through the succeeding centuries there was a constant growth of reorganization, of conviction, and of aspiration, which form the natural background of the New Testament. The things so familiar to us in the New Testament, the Herodians, scribes, Pharisees and Sadducees, the synagogue worship, the intense nationalism, the hope of Divine intervention, did not grow up in the night; they were the legacy of the preceding centuries. To describe the growth of all these is beyond our scope: but it is at least possible to give some account of the struggle for

standard. Any new attempt, if it is to be justified, must contain new features.

In one important respect we are united with the best of our predecessors. We have no desire to present the Bible merely to be read as literature. Great literature it undoubtedly is; but it is far more, the Word of God. The Word, not the words; the words are the words of men expressing, at the stage of their development, the Word of God speaking to them. The simplest reflection will show that the writers were not obsessed by the vital importance of mere words and syllables. The Parables of our Lord are told, and re-told, but not exactly in the same words. Even the Lord's Prayer is recorded in different terms. At the most solemn moment of all, the three Evangelists, to say nothing of St. Paul, relate somewhat differently the words at the Last Supper. There is no attempt at standardization. It is essential, in the study of the Bible, to recognize this plain fact. The writers were anxious to describe, as honestly and plainly as they could, the substance of what they had heard, seen, and handled of the Word of Life. Their words were sometimes inherited, sometimes their own; but the whole was their expression of the Word of God, speaking in them and through them.

Again, it is not a new thing to put the various books of the Bible in something like their historic setting. *The Little Bible* did this with the Prophets and with the Apostolic letters. We have gone a little farther, placing Deuteronomy in the prophetic period, to which it undoubtedly belongs.

But there are three aspects on which we lay an emphasis of our own.

The Bible is the record of the People of God; or, to use a word which means exactly the same thing, and is equally scriptural, the Church. As the Cambridgeshire Syllabus of 1939 so rightly emphasized, the Bible is a blend of personal and corporate religion, acting and reacting upon one another. The Word of God speaks through the individual, but to him as a member of an indivisible community. Without that community there would have been no Bible. The idea that Bible and Church are separate, and opposing, courts of appeal, rests upon an imperfect understanding of the

more accurate rendering. As a rule the Revised Version is the more accurate: but it sometimes loses a beautiful cadence, which we cannot afford to lose.

Sometimes, when the wording of the Authorized Version, and even of the Revised, is too archaic to be understood, we have adopted a modern rendering, as in the American Revised Version and elsewhere.

This Shorter Bible is intended both for private reading and for teaching in schools. For the latter purpose a suggested syllabus will be found at the end.

G. W. B.
G. B. C.
N. M.

1950

liberty; and (more important because more abiding) the sober work of the Priests and of the Wise Men.

Nor is this by any means all. There came to the front in this period a most vital question, that of personal immortality. The breakdown of national hopes had long resulted in a new emphasis on the individual man: and the question of his destiny became all-important. The doctrine of man is second only to the doctrine of God. 'What is man?' asked the Psalmist: and he gave two very different answers. Man is a thing of naught, a passing shadow: man is little less than divine. Both answers are based on observation of the facts: but they are wide apart as the poles, and on the true answer depends the whole future of man. This was fully realized by the Wise Men. 'If a man die, shall he live again?' was an all-absorbing question. The traditional attitude of despair, that the grave ends all, still shows itself, to the last, in many a passage; but gradually there grew up, and became dominant, a larger hope. It was built upon the nature of God himself, and on the nature of man. 'God made not death.' 'God created man for incorruption, and made him the image of his own proper being.'

This had already become the general belief before Christ was born, though the popular conceptions were of necessity vague. When Martha said, 'I know that he shall rise again in the resurrection at the last day', she was expressing the common hope in which she had been brought up. There were, of course, dissentients, as among the Sadducees: but to the Pharisees, the popular party, it was a passionate conviction. In the Gospels it is a triumphant article of faith. It is a vital element in all our Lord's teaching: he sees all life against the background of eternity.

In the syllabuses hitherto published there is little or nothing of this: and in the shorter Bibles almost nothing. Yet it is of the first importance: and we have endeavoured, within the limits available, to trace the growth of this belief, more especially in the Wisdom Literature.

The text which we have used is, generally speaking, that of the Authorized Version for the canonical books, and of the Revised Version for the Apocrypha. There are some exceptions, either in order to retain a familiar phrase, or on the other hand to give a

CONTENTS

PREFACE	v
-------------------	---

I. IN THE BEGINNING

THE GARDEN OF EDEN	3
CAIN AND ABEL	5
THE FLOOD	6
THE COVENANT OF THE RAINBOW	8
THE TOWER OF BABEL	9

II. THE OLD TESTAMENT CHURCH: STORIES OF THE PATRIARCHS

THE CALL OF ABRAHAM	13
THE COVENANT WITH ABRAHAM	13
ABRAHAM PLEADS FOR SODOM	14
THE SACRIFICE OF ISAAC	16
A WIFE FOR ISAAC	17
JACOB AND ESAU	21
JACOB'S DREAM	24
JACOB'S WRESTLING	26
JOSEPH AND HIS BROTHERS	28

III. THE OLD TESTAMENT CHURCH: THE PEOPLE

THE BIRTH OF MOSES	39
THE BURNING BUSH	40
THE PASSOVER	43
THE DELIVERANCE	45
THE SONG OF TRIUMPH	46
THE MANNA AND THE WATER	48
MOUNT SINAI	50
THE LAW	52
THE COVENANT	54
THE GOLDEN CALF	55
THE FRIEND OF GOD	57
THE SEVENTY ELDERS	59

CONTENTS

xiii

THE CHARIOT OF FIRE	III
NAAMAN THE LEPER	II3
THE DEATH OF JEZEBEL	II4
THE CAPTIVITY OF ISRAEL	II5
THE DELIVERANCE OF JUDAH	II5
THE REFORMATION OF JOSIAH	II7
THE SOLEMN PASSOVER	II8
THE DEATH OF JOSIAH	II8
THE CAPTIVITY OF JUDAH	II9

V. THE OLD TESTAMENT CHURCH: THE PROPHETS

BEFORE THE EXILE	123
AMOS	123
HOSEA	125
ISAIAH	127
THE CALL OF THE PROPHET	127
THE GREAT ASSIZE	127
THE DAY OF THE LORD	129
THE SONG OF THE VINEYARD	129
THE REMNANT	130
ALLIANCE WITH EGYPT	130
THE RIGHTEOUS KING	131
MICAH	132
ZEPHANIAH	134
DEUTERONOMY	135
HABAKKUK	140
BEFORE, AND DURING, THE EXILE	142
JEREMIAH	142
THE CALL OF THE PROPHET	142
HIS PREACHING	143
HIS FAITH	145
THE POTTER	146
THE HOPE OF THE FUTURE	146
JEREMIAH'S LETTER TO THE EXILES IN BABYLON	146
THE NEW COVENANT	147
JEREMIAH'S IMPRISONMENT AND RELEASE	147

THE REPORT OF THE SPIES	61
THE BRAZEN SERPENT	63
THE DEATH OF MOSES	64

IV. THE OLD TESTAMENT CHURCH: THE LAND

JOSHUA: THE CROSSING OF JORDAN	67
THE FALL OF JERICHO	68
THE MEANING OF HISTORY	69
GIDEON	70
THE BIRTH OF SAMUEL	73
THE CALL OF SAMUEL	74
THE CAPTURE OF THE ARK	75
THE STONE OF HELP	77
THE ANOINTING OF SAUL	78
THE REJECTION OF SAUL	80
THE ANOINTING OF DAVID	82
DAVID AND GOLIATH	83
DAVID AND JONATHAN, SAUL'S SON	86
THE DEATH OF SAUL	86
KING DAVID	88
THE PARABLE OF THE EWE LAMB	88
ABSALOM'S REBELLION	90
THE WELL OF BETHLEHEM	95
THE DEATH OF DAVID	96
THE WISDOM OF SOLOMON	96
SOLOMON'S TEMPLE	98
THE QUEEN OF SHEBA	100
THE DIVISION OF THE KINGDOM	101
AHAB AND ELIJAH	103
MOUNT CARMEL	104
ELIJAH'S FLIGHT	107
NABOTH'S VINEYARD	108
THE DEATH OF AHAB	110

CONTENTS

xv

THE SACRIFICES	182
THE BASKET OF FIRSTFRUITS	182
THE BURNT OFFERING	182
THE MEAT OFFERING	183
THE PEACE OFFERING	184
THE ANNUAL FESTIVALS	184
THE PASSOVER AND THE FEAST OF UNLEAVENED BREAD	185
PENTECOST: CORN HARVEST	185
THE FEAST OF TABERNACLES: FRUIT, OIL, AND WINE HARVEST	186
THE FESTIVAL LESSONS	186
THE PASSOVER	186
PENTECOST	187
THE FEAST OF TABERNACLES	190
THE WEEKLY SABBATH	191
THE HYMN-BOOK	192
GOD THE CREATOR	192
THE OMNIPRESENCE OF GOD	195
GOD THE REDEEMER	197
THE SANCTUARY	200
THE LAW	203
PENITENCE	207
TRUST IN GOD	209
THE MESSIAH	214
MISSIONARY PSALMS	216
THE GLORY OF GOD	217
THE PRIEST'S BLESSING	218

VII. THE OLD TESTAMENT CHURCH:

THE WISE MEN

WISDOM	221
WISDOM AND NATURAL SCIENCE	224
WISDOM IN DAILY LIFE	224
THE PHYSICIAN	231
THE CRAFTSMAN	232
FAMOUS MEN	233
THE PROBLEM OF UNDESERVED SUFFERING	234
THE TESTING OF JOB	235
JOB'S CURSE	237

DURING THE EXILE	.	.	.	.	.	149
EZEKIEL	.	.	.	.	.	149
THE CALL OF THE PROPHET	.	.	.	.	.	149
INDIVIDUAL RESPONSIBILITY	.	.	.	.	.	150
THE WATCHMAN	.	.	.	.	.	151
THE SHEPHERD	.	.	.	.	.	152
A NEW HEART	.	.	.	.	.	152
THE VALLEY OF DRY BONES	.	.	.	.	.	153
THE VISION OF THE RESTORED NATION	.	.	.	.	.	154
THE VISION OF THE RESTORED TEMPLE	.	.	.	.	.	154
SECOND ISAIAH	.	.	.	.	.	155
THE HERALD VOICES	.	.	.	.	.	156
THE SOVEREIGNTY OF GOD	.	.	.	.	.	157
THE NEW SONG	.	.	.	.	.	158
GOD THE REDEEMER	.	.	.	.	.	158
GOD MANIFESTED IN HISTORY: HIS RIGHTEOUSNESS	.	.	.	.	.	159
THE SERVANT OF THE LORD	.	.	.	.	.	160
THE RETURN OF THE EXILES	.	.	.	.	.	162
SEEK YE THE LORD	.	.	.	.	.	162
ANOTHER PROPHECY	.	.	.	.	.	163
AFTER THE EXILE	.	.	.	.	.	164
HAGGAI	.	.	.	.	.	164
THE REBUILDING OF THE TEMPLE	.	.	.	.	.	164
ZECHARIAH	.	.	.	.	.	166
THE REBUILDING OF THE CITY	.	.	.	.	.	166
THIRD ISAIAH	.	.	.	.	.	166
MALACHI	.	.	.	.	.	169
JOEL	.	.	.	.	.	170
THE ARMY OF LOCUSTS	.	.	.	.	.	170
THE DAY OF THE LORD	.	.	.	.	.	171
THE VALLEY OF DECISION	.	.	.	.	.	172
TWO PROPHECIES OF UNKNOWN DATE	.	.	.	.	.	173

VI. THE OLD TESTAMENT CHURCH: THE PRIESTS

THE HOUSE OF GOD	.	.	.	.	.	177
THE REBUILDING OF THE CITY WALL	.	.	.	.	.	179
THE TEMPLE WORSHIP	.	.	.	.	.	181

CONTENTS

xvii

THE BEGINNING OF THE GOSPEL.	276
THE PREACHING OF JOHN THE BAPTIST	276
THE BAPTISM OF JESUS	276
THE TEMPTATION	277
THE PARALLEL MINISTRY OF JOHN THE BAPTIST AND OF JESUS	278
THE TESTIMONY OF JOHN	278
THE FIRST DISCIPLES	278
THE MARRIAGE AT CANA	279
NICODEMUS	280
THE HUMILITY OF JOHN THE BAPTIST	281
JACOB'S WELL	281
AFTER THE IMPRISONMENT OF JOHN	283
JESUS BEGINS HIS MINISTRY IN GALILEE	283
AT NAZARETH	283
THE CALL OF THE FISHERMEN	284
THE POPULARITY OF JESUS	284
THE GROWTH OF OPPOSITION	286
THE QUESTION OF THE FORGIVENESS OF SINS	286
THE SCANDAL OF THE FRIEND OF SINNERS	287
THE QUESTION OF FASTING	287
SABBATH OBSERVANCE: AND HUMAN NEEDS	288
SABBATH OBSERVANCE: AND WORKS OF MERCY	288
THE WITHDRAWAL OF JESUS	289
THE ORDINATION OF THE TWELVE	289
FAITH AND DOUBT	290
THE CENTURION'S SERVANT	290
THE WIDOW'S SON	290
THE BAPTIST'S QUESTION	291
THE TWO DEBTORS	292
CRISIS IN GALILEE: OPPOSITION OF FOES AND FRIENDS	293
JESUS EXPOUNDS THE KINGDOM BY PARABLES	294
THE SOWER	294
THE SEED GROWING SECRETLY	295
THE MUSTARD SEED	295
WHAT MANNER OF MAN IS THIS?	296
THE STORM	296
THE MADMAN OF GADARA	296

THE REBUKE OF JOB'S FRIENDS	237
JOB. THE FAITH WHICH DARES TO FACE THE FACTS	238
ELIPHAZ	239
JOB'S OATH OF INNOCENCE	239
THE VOICE FROM THE WHIRLWIND	240
WILD NATURE	241
THE SUBMISSION OF JOB	243
JOB IS JUSTIFIED BY GOD	244
LIFE AFTER DEATH	244
THE DEAD KNOW NOT ANYTHING	245
THE UNIVERSALITY OF DEATH	245
BUT MEN SURVIVE IN THEIR CHILDREN	245
MEN SURVIVE IN THEIR OWN GOOD NAME	246
THE REALITY OF DEATH: BUT THE HOPE IN GOD THE REDEEMER	246
THE GROWING FAITH IN IMMORTALITY	247
GOD MADE NOT DEATH. THE RIGHTEOUS LIVE FOR EVER	248
A MISSIONARY STORY	251
THE ERA OF PERSECUTION: AND THE STRUGGLE FOR FREEDOM.	254
JUDAS MACCABÆUS	254
THE STORY OF DANIEL	258
THE BURNING FIERY FURNACE	258
THE WRITING ON THE WALL	260
DANIEL AND THE LIONS	261
THE SON OF MAN	263
VIII. THE NEW TESTAMENT CHURCH:	
THE GOSPEL	
THE ETERNAL WORD	267
THE BIRTH AND CHILDHOOD OF JESUS	268
THE FORERUNNER	268
THE SON OF GOD	269
MAGNIFICAT: THE SONG OF MARY	270
THE BIRTH OF JOHN	271
BENEDICTUS: THE SONG OF ZACHARIAS	271
THE BIRTH OF JESUS	272
NUNC DIMITTIS: THE SONG OF SIMÉON.	273
THE WISE MEN FROM THE EAST	273
THE BOY JESUS	275

CONTENTS

xix

THE LAST JOURNEY TO JERUSALEM . . .	319
THE ACCEPTANCE OF THE CROSS . . .	319
THE LESSON OF TRUE GREATNESS . . .	319
ZACCHÆUS	320
BARTIMÆUS	321
THE TRIUMPHAL ENTRY.	321
THE FINAL CONTROVERSY	322
THE FIG-TREE AND THE TEMPLE	322
BY WHAT AUTHORITY?	323
THE WICKED HUSBANDMEN	323
THE ATTEMPT TO ENTRAP JESUS	324
NATIONALISM AND ROMAN RULE.	324
THE RESURRECTION OF THE DEAD	325
THE GREAT COMMANDMENT	325
THE WIDOW'S MITE	326
THE DESTRUCTION OF THE TEMPLE	326
THE WAY OF THE CROSS	326
THE COMING OF THE GREEKS	326
THE ANOINTING AT BETHANY	327
THE LAST SUPPER	328
THE UPPER ROOM	328
JESUS WASHES THE DISCIPLES' FEET	329
THE COMFORTER	330
GETHSEMANE	331
THE AGONY	331
THE BETRAYAL	332
THE TRIAL	333
BEFORE ANNAS	333
BEFORE THE SANHEDRIN	333
PETER'S DENIAL	334
BEFORE PILATE	335
BEFORE HEROD	335
THE SENTENCE	335
THE MOCKING	336

JAIRUS' DAUGHTER	297
JESUS REJECTED IN HIS OWN COUNTRY	298
JESUS AND THE TWELVE	299
THE MISSION OF THE TWELVE	299
THE DEATH OF JOHN THE BAPTIST	299
THE FEEDING OF THE FIVE THOUSAND	300
THE ATTEMPT TO PROCLAIM JESUS AS KING	301
JESUS WALKS ON THE SEA	301
JESUS BREAKS WITH THE RELIGIOUS AUTHORITIES	302
OUTWARD CEREMONIAL AND INWARD PURITY	302
THE SYROPHENICIAN WOMAN	303
THE DEAF AND DUMB MAN	303
THE BLIND MAN OF BETHSAIDA	304
THE SHADOW OF THE CROSS	304
THE CONFESSION OF PETER	304
TAKING UP THE CROSS	305
THE TRANSFIGURATION	305
THE EPILEPTIC BOY	306
THE SECOND PREDICTION OF THE PASSION	307
THE REBUKE OF SELF-SEEKING	307
THE REBUKE OF INTOLERANCE	307
THE REBUKE OF THE SPIRIT OF REVENGE	308
THE FEAST OF THE JEWS	308
THE POOL OF BETHESDA	308
THE MISSION OF THE SEVENTY	309
THE FEAST OF TABERNACLES	310
THE WATER OF LIFE	310
MARTHA AND MARY	312
THE GUILTY WOMAN	312
THE FEAST OF DEDICATION	313
BEYOND JORDAN	314
WHAT GOD HATH JOINED	314
JESUS BLESSES THE CHILDREN	315
THE DEMANDS OF DISCIPLESHIP	315
THAT FOX	316
JESUS RETURNS TO JUDAEA: LAZARUS	317

CONTENTS

xxi

THE CONDITIONS OF DISCIPLESHIP . . .	360
FAITH	360
PRAYER	360
COURAGE	362
HUMILITY	363
FORGIVENESS	364
GENEROSITY	365
THE GOOD NEIGHBOUR	365
THE RESPONSIBILITIES OF WEALTH	366
THE RICH FOOL	367
THE EASY YOKE	367
I AM	367
THE BREAD OF LIFE	367
THE LIGHT OF THE WORLD	368
THE GOOD SHEPHERD	368
THE RESURRECTION AND THE LIFE	368
THE WAY, THE TRUTH, AND THE LIFE	368
THE TRUE VINE	369
THE JUDGEMENT	369
WARNINGS TO ISRAEL	369
THE GREAT SUPPER	370
WOES ON THE PHARISEES	371
THE DAY OF THE SON OF MAN	372
THE SHEEP AND THE GOATS	373
THE WORLD TO COME	374

X. THE NEW TESTAMENT CHURCH: THE APOSTLES

THE COMMISSION	377
PENTECOST	378
THE GIFT OF POWER	379
THE GOSPEL TO THE GENTILES	383
STEPHEN	383
PERSECUTION: AND THE SPREAD OF THE GOSPEL	385
PHILIP	385
THE CONVERSION OF SAUL	386
PETER'S VISION	388
THE CHURCH IN ANTIOCH	391

CALVARY	337
THE ROAD TO THE CROSS	337
THE CRUCIFIXION	337
THE SEVEN WORDS FROM THE CROSS	338
THE BURIAL	339
THE RESURRECTION	340
THE EMPTY TOMB	340
THE STORY OF MARY MAGDALENE	341
THE ROAD TO EMMAUS	342
THOMAS	343
PETER	344
THE ASCENSION	345

**IX. THE NEW TESTAMENT CHURCH:
THE TEACHING OF JESUS**

THE LOVE OF GOD	349
THE LOST SHEEP	349
THE LOST COIN	349
THE LOST SON	349
PARABLES OF THE KINGDOM	351
THE TARES	351
THE LEAVEN	351
THE HIDDEN TREASURE	351
THE PEARL	351
THE DRAW-NET	352
THE LABOURERS IN THE VINEYARD	352
THE TEN BRIDESMAIDS	353
THE TALENTS	353
FOR THE SOWER, THE SEED GROWING SECRETLY, AND THE MUSTARD SEED, SEE ABOVE UNDER THE GOSPEL.	
THE SERMON ON THE MOUNT	354
THE BEATITUDES	354
SALT AND LIGHT	355
THE OLD LAW AND THE NEW	355
HYPOCRISY	357
FIRST THINGS FIRST	357
THE TWO WAYS	359

CONTENTS

xxiii

MEEKNESS	430
TEMPERANCE	431
THE CHURCH AND THE STATE	433
THE CHURCH AND SLAVERY	433

XII. THE NEW TESTAMENT CHURCH: THE APOSTOLIC LETTERS: THE CHRISTIAN FAITH

I BELIEVE	437
GOD THE FATHER ALMIGHTY	438
JESUS CHRIST	439
THE ONLY SON	439
HE WAS MADE MAN	440
HE WAS CRUCIFIED	441
HE ROSE AGAIN FROM THE DEAD	441
HE SITTETH ON THE RIGHT HAND OF GOD	442
HE SHALL COME AGAIN	444
TO JUDGE THE QUICK AND THE DEAD	445
THE HOLY GHOST	446
THE HOLY CATHOLIC CHURCH	447
THE FOUNDATION	447
THE BODY OF CHRIST	449
THE BRIDE OF CHRIST	450
THE SACRAMENTS	450
THE COMMUNION OF SAINTS	451
THE FORGIVENESS OF SINS	454
THE RESURRECTION OF THE BODY	456
THE LIFE EVERLASTING	459
A SUGGESTED SYLLABUS	463

RENEWAL OF PERSECUTION	392
JAMES PUT TO DEATH: PETER DELIVERED FROM PRISON	392
THE FIRST MISSIONARY JOURNEY	393
THE COUNCIL AT JERUSALEM	396
THE SECOND MISSIONARY JOURNEY	398
ASIA MINOR	398
PHILIPPI: THE GOSPEL ENTERS EUROPE	399
THESSALONICA	400
ATHENS	401
CORINTH	402
THE PREACHING OF APOLLOS	403
THE THIRD MISSIONARY JOURNEY	404
EPHESUS	404
MACEDONIA AND GREECE	406
PAUL'S FAREWELL TO EPHESUS	406
PAUL'S IMPRISONMENT	408
THE ARREST	408
BEFORE THE COUNCIL	409
THE CONSPIRACY	410
BEFORE FELIX	411
BEFORE FESTUS	411
BEFORE AGRIPPA	412
THE JOURNEY TO ROME	414

XI. THE NEW TESTAMENT CHURCH: THE APOSTOLIC LETTERS: THE CHRISTIAN WAY OF LIFE

A NEW CREATURE	421
AMBASSADORS FOR CHRIST	421
A LIVING SACRIFICE	421
THE FRUIT OF THE SPIRIT	422
LOVE	423
JOY AND PEACE	425
LONG-SUFFERING	425
ENDURANCE	425
KINDNESS	428
GENEROSITY	428
FAITHFULNESS	428

I

IN THE BEGINNING

THE Bible opens with an introduction. As with most books or series of books the introduction was not the first part to be written. Thus the Bible sets out with the very mature thought of the unity of God—a truth parallel to the unity of Nature, on which all scientific research is based. When we think how long it took science to discover the unity of natural law, we realize how tremendous is the first verse of Genesis. It was a great thing to proclaim the one God of Israel; it was a far greater to proclaim, at long last, the one God of earth and heaven.

IN the beginning God created the heaven and the earth.
And God said, 'Let there be light': and there was light.

And God said, 'Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth'. So God created man in his own image, in the image of God created he him; male and female created he them.

And God saw every thing that he had made, and, behold, it was very good.

Gen. i. 1, 3, 26-7, 31^a

THE GARDEN OF EDEN

THE Bible begins with a picture, which portrays for us not what happened once at a particular time, but what is true of all men at any time. Adam is the Hebrew for man, and his story is the story of Everyman. This world would be a paradise but for man's disobedience. God made the world a place of beauty, goodness, order, and happiness; men by disobeying their Maker have made it a place of ugliness, evil, disorder, and misery. Sin once committed leads to further evil—the degradation of character and the disruption of society. For these evils which he has caused man has no cure of his own. The Bible is the story of God's cure.

Work, marriage, worship—these three elements combine to make up the life of Adam in paradise. Man and woman were meant to live together and work together in a lifelong partnership in the service of God.

The happiness of paradise is disturbed by the Tempter, who says in effect, 'Try everything once, and show that you are master of your own fate'. But disobedience brings only pain and sorrow, turns work into toil, and makes men and women ashamed to face God. And what is done cannot be undone. The flaming sword bars a return to Eden.

AND the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and the LORD God took the man, and put him into the garden of Eden to dress it and to keep it. And the LORD God commanded the man, saying, 'Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die'.

And the LORD God said, 'It is not good that the man should be alone; I will make him an help meet for him'. And out of the ground the LORD God formed every beast of the field, and every

he said, 'Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?' And the man said, 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat'. And the LORD God said unto the woman, 'What is this that thou hast done?' And the woman said, 'The serpent beguiled me, and I did eat'. And the LORD God said unto the serpent, 'Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel'. Unto the woman he said, 'I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee'. And unto Adam he said, 'Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return'.

Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Gen. iii. 1-19, 23-4

CAIN AND ABEL

ONE sin leads to another. Adam, who could not keep a simple commandment, has a son who kills his brother. By his sin Cain cuts himself off from human society and from the presence of God.

AND Eve bare Cain, and said, 'I have gotten a man from the LORD'. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground. And in

fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. And Adam said, 'This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man'. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. And they were both naked, the man and his wife, and were not ashamed.

Gen. ii. 7-10*, 15-25

Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, 'Yea, hath God said, "Ye shall not eat of every tree of the garden"? ' And the woman said unto the serpent, 'We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, "Ye shall not eat of it, neither shall ye touch it, lest ye die" '. And the serpent said unto the woman, 'Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil'.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden.

And the LORD God called unto Adam, and said unto him, 'Where art thou?' And he said, 'I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself'. And

me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood.'

And the LORD said unto Noah, 'Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by sevens, the male and the female; to keep them alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.' And Noah did according unto all that the LORD commanded him.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. And it came to pass after seven days, that the waters of the flood were upon the earth. And the rain was upon the earth forty days and forty nights. And the waters increased, and bare up the ark, and it was lifted up above the earth. All in whose nostrils was the breath of life, of all that was in the dry land, died. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the

process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the LORD said unto Cain, 'Where is Abel thy brother?' And he said, 'I know not: Am I my brother's keeper?' And he said, 'What hast thou done? the voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.' And Cain said unto the LORD, 'My punishment is greater than I can bear'. And Cain went out from the presence of the LORD.

Gen. iv. 1-5, 8-13, 16*

THE FLOOD

TRACES have been found in Mesopotamia of a prehistoric flood on which this story is based. Here it is taken as an example of the disaster which comes upon men when they disregard God. According to Jesus (Luke xvii. 22-7), the fault of Noah's contemporaries was that they were too much engrossed in the business of everyday life to pay any heed to the demands of God. But the story of catastrophe ends with a promise of the mercy of God.

AND GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the LORD that he had made man on the earth, and it grieved him at his heart. And the LORD said, 'I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them'. But Noah found grace in the eyes of the LORD.

And God said unto Noah, 'The end of all flesh is come before

be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.' And God said, 'This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.'

Gen. ix. 8-16

THE TOWER OF BABEL

THERE is no historical probability that the variety of human languages was connected with a vast building project at Babylon. This story is a parable on the temptation, 'Ye shall be as gods' (Gen. iii. 5). Pride which, without taking God into account, seeks to build up a world order on human ingenuity and on the common need of men for security, leads only to misunderstanding and division. God's answer to this problem was seen at Pentecost (Acts ii. 6 ff.). Only the Holy Spirit can build a world order.

AND the whole earth was of one language, and of one speech. And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. And they said one to another, 'Go to, let us make brick, and burn them thoroughly'. And they had brick for stone, and slime had they for mortar. And they said, 'Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth'.

And the LORD came down to see the city and the tower, which the children of men builded. And the LORD said, 'Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they

earth. And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more. And Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, 'I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.'

And God blessed Noah and his sons, and said unto them, 'Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.'

Gen. vi. 5-8, 13-14^a; vii. 1-5, 7, 10, 12, 17^b, 22-3; viii. 6-12, 13^b, 20-2; ix. 1-7

THE COVENANT OF THE RAINBOW

AND God spake unto Noah, and to his sons with him, saying, 'And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish my covenant with you; neither shall all flesh

II

THE OLD TESTAMENT CHURCH

STORIES OF THE PATRIARCHS

THE stage is now set for the drama of the Bible. Man has sinned, and so has lost the happiness of Paradise which God had intended for him. Left to himself he will go from bad to worse. Only God can save him from the results of his sin. But man is a free agent, and cannot be saved against his will. God must, therefore, appeal to the hearts of men, and at the same time deal effectively with the evil results of sin in the character of men and in society.

God's way is to separate a people from the other nations to be his instrument in saving the world. The story of Israel is not just the story of men and women; it is the story of God working through men and women to complete his purpose. As that purpose unfolds, the people learn more and more of the nature and ways of God. The story begins with a promise, and the first promise is repeated time and again with new details, until the purpose of God is completed and all the promises fulfilled by the coming of Christ.

have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech.' So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.

Gen. xi. 1-9

THE CALL OF ABRAHAM

WHEN Abraham heard in his heart the promise of God, and responded with utter trust and obedience, and 'went out, not knowing whither he went', we see the beginnings of the Church.

NOW the LORD had said unto Abram, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed'.

So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

Gen. xii. 1-5

THE COVENANT WITH ABRAHAM

GOD repeats the promise of blessing, and connects it with the birth of a son to Abraham, though he and his wife are old. Abraham 'believed that what God had promised he was able also to perform', and his trust was 'counted to be true religion (righteousness)' (Rom. iv. 21, 22). His faith is confirmed by a deep religious experience. In this solemn communion service the animals are cut in two, and between the pieces a pathway is left in which Abraham meets the light that represents the presence of God. This is meant as a symbol of the close covenant bond which now unites Abraham to God. Henceforth his faith rests on God's promise, and the rest of the Bible tells how that promise was fulfilled (Luke i. 55).

AFTER these things the word of the LORD came unto Abram in a vision, saying, 'Fear not, Abram: I am thy shield, and thy exceeding great reward'. And Abram said, 'Lord GOD, what wilt thou give me, seeing I go childless, and, lo, one born in my house is mine heir'. And, behold, the word of the LORD came unto

they have done altogether according to the cry of it, which is come unto me; and if not, I will know'.

And Abraham drew near, and said, 'Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: shall not the Judge of all the earth do right?' And the LORD said, 'If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes'. And Abraham answered and said, 'Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five?' And he said, 'If I find there forty and five, I will not destroy it'. And he spake unto him yet again, and said, 'Peradventure there shall be forty found there'. And he said, 'I will not do it for forty's sake'. And he said unto him, 'Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there'. And he said, 'I will not do it, if I find thirty there'. And he said, 'Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there'. And he said, 'I will not destroy it for twenty's sake'. And he said, 'Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there'. And he said, 'I will not destroy it for ten's sake'. And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

Then the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven. And Abraham gat up early in the morning to the place where he stood before the LORD: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

him, saying, 'This shall not be thine heir; but he that shall come forth out of thine own body shall be thine heir'. And he brought him forth abroad, and said, 'Look now toward heaven, and tell the stars, if thou be able to number them': and he said unto him, 'So shall thy posterity be'. And he believed in the LORD; and he counted it to him for righteousness.

And he said unto him, 'I am the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it'. And he said, 'Lord God, whereby shall I know that I shall inherit it?' And he said unto him, 'Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon'. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcases, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram. And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

In the same day the LORD made a covenant with Abram, saying, 'Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates'. Gen. xv. 1-2^a, 3^b-12, 17-18

ABRAHAM PLEADS FOR SODOM

ABRAHAM'S concern for justice illustrates the need for importunate prayer (Luke xi. 5 ff.; xviii. 1 ff.). The presence of a few good people may save a whole city from disaster.

AND the LORD said, 'Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.' And the LORD said, 'Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether

And the angel of the LORD called unto him out of heaven, and said, 'Abraham, Abraham': and he said, 'Here am I'. And he said, 'Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me'. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, 'In the mount of the LORD it shall be seen'.

And the angel of the LORD called unto Abraham out of heaven the second time, and said, 'By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy posterity shall possess the gate of his enemies; and in thy posterity shall all the nations of the earth be blessed; because thou hast obeyed my voice'. So Abraham returned unto his young men, and they rose up and went together to Beer-sheba; and Abraham dwelt at Beer-sheba.

Gen. xxi. 1^a, 2^a, 3; xxii. 1-19



A WIFE FOR ISAAC

IN choosing a wife it is religion that matters most. Isaac was not a great man; but he kept alive, and handed on, the religion of his father.

AND Abraham was old, and well stricken in age: and the LORD had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, 'Put, I pray thee, thy hand under my thigh: and I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: but thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac'.

And the servant said unto him, 'Peradventure the woman will not be willing to follow me unto this land: must I needs bring

THE SACRIFICE OF ISAAC

WHEN Abraham was told to sacrifice Isaac, through whom God had promised to bring blessing to the world, it seemed the end of all his hopes. But God requires man's obedience whatever its cost. This strange primitive story points forward to the Gospel—'God spared not his own Son, but delivered him up for us all' (Rom. viii. 32).

AND the LORD visited Sarah as he had said. For Sarah conceived, and bare Abraham a son in his old age. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

And it came to pass after these things, that God did tempt Abraham, and said unto him, 'Abraham': and he said, 'Behold, here I am'. And he said, 'Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of'.

And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, 'Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you'.

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father, and said, 'My father': and he said, 'Here am I, my son'. And he said, 'Behold the fire and the wood: but where is the lamb for a burnt offering?' And Abraham said, 'My son, God will provide himself a lamb for a burnt offering': so they went both of them together. And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son.

and ran again unto the well to draw water, and drew for all his camels. And the man wondering at her held his peace, to wit whether the LORD had made his journey prosperous or not.

And it came to pass, as the camels had done drinking, that the man took a golden earring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold; and said, 'Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?' And she said unto him, 'I am the daughter of Bethuel the son of Milcah, which she bare unto Nahor'. She said moreover unto him, 'We have both straw and provender enough, and room to lodge in'. And the man bowed down his head, and worshipped the LORD. And he said, 'Blessed be the LORD God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the LORD led me to the house of my master's brethren'. And the damsel ran, and told them of her mother's house these things.

And Rebekah had a brother, and his name was Laban: and Laban ran out unto the man, unto the well. And it came to pass, when he saw the earring and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, 'Thus spake the man unto me'; that he came unto the man; and, behold, he stood by the camels at the well. And he said, 'Come in, thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels'. And the man came into the house: and he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him. And there was set meat before him to eat: but he said, 'I will not eat, until I have told mine errand'. And he said, 'Speak on'.

And he said, 'I am Abraham's servant. And the LORD hath blessed my master greatly; and he is become great: and he hath given him flocks, and herds, and silver, and gold, and menservants, and maidservants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old: and unto him hath he given all that he hath. And my master made me swear, saying, "Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell: but thou shalt go unto my

thy son again unto the land from whence thou camest?' And Abraham said unto him, 'Beware thou that thou bring not my son thither again. The LORD God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, "Unto thy posterity will I give this land"; he shall send his angel before thee, and thou shalt take a wife unto my son from thence. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again.' And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, 'O LORD God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, "Let down thy pitcher, I pray thee, that I may drink"; and she shall say, "Drink, and I will give thy camels drink also": let the same be she that thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.'

And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. And the damsel was very fair to look upon; and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, 'Let me, I pray thee, drink a little water of thy pitcher'. And she said, 'Drink, my lord': and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, 'I will draw water for thy camels also, until they have done drinking'. And she hasted, and emptied her pitcher into the trough,

camels, and followed the man: and the servant took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country. And Isaac went out to meditate in the field at the eventide: and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, 'What man is this that walketh in the field to meet us?' And the servant had said, 'It is my master': therefore she took a vail, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her.

Gen. xxiv. 1-52, 61-78

JACOB AND ESAU

JACOB was a mean character, but he had the gifts to make him a leader, once he was converted. Esau was a gentleman; but a man who will sell his birthright because he is hungry, a man who is not serious, can achieve nothing for God (Heb. xii. 16 f.).

AND Isaac intreated the LORD for his wife, because she was barren: and the LORD was intreated of him, and Rebekah his wife conceived. And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the boys grew.

And Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob.

And Jacob boiled pottage: and Esau came from the field, and he was faint: and Esau said to Jacob, 'Feed me, I pray thee, with that same red pottage; for I am faint': therefore was his name called Edom. And Jacob said, 'Sell me this day thy birthright'. And Esau said, 'Behold, I am at the point to die: and what profit shall this birthright do to me?' And Jacob said, 'Swear to me this day'; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

And it came to pass, that when Isaac was old, and his eyes were

father's house, and to my kindred, and take a wife unto my son". And I said unto my master, Peradventure the woman will not follow me. And he said unto me, "The LORD, before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house: then shalt thou be clear from this my oath, when thou comest to my kindred; and if they give not thee one, thou shalt be clear from my oath". And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my way which I go: behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, "Both drink thou, and I will also draw for thy camels": let the same be the woman whom the LORD hath appointed out for my master's son. And before I had done speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew water: and I said unto her, Let me drink, I pray thee. And she made haste, and let down her pitcher from her shoulder, and said, "Drink, and I will give thy camels drink also": so I drank, and she made the camels drink also. And I asked her, and said, Whose daughter art thou? And she said, "The daughter of Bethuel, Nahor's son, whom Milcah bare unto him": and I put the earring upon her face, and the bracelets upon her hands. And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. And now if ye will deal kindly and truly with my master, tell me: and if not, tell me; that I may turn to the right hand, or to the left.'

Then Laban and Bethuel answered and said, 'The thing proceedeth from the LORD: we cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her, and go, and let her be thy master's son's wife, as the LORD hath spoken.' And it came to pass, that, when Abraham's servant heard their words, he worshipped the LORD, bowing himself to the earth.

And Rebekah arose, and her damsels, and they rode upon the

the LORD thy God brought it to me'. And Isaac said unto Jacob, 'Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not'. And Jacob went near unto Isaac his father; and he felt him, and said, 'The voice is Jacob's voice, but the hands are the hands of Esau'. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, 'Art thou my very son Esau?' And he said, 'I am'. And he said, 'Bring it near to me, and I will eat of my son's venison, that my soul may bless thee'. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, 'Come near now, and kiss me, my son'. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, 'See, the smell of my son is as the smell of a field which the LORD hath blessed: therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee'.

And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savoury meat, and brought it unto his father, and said unto his father, 'Let my father arise, and eat of his son's venison, that thy soul may bless me'. And Isaac his father said unto him, 'Who art thou?' And he said, 'I am thy son, thy firstborn Esau'. And Isaac trembled very exceedingly, and said, 'Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed'.

And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, 'Bless me, even me also, O my father'. And he said, 'Thy brother came with subtilty, and hath taken away thy blessing'. And he said, 'Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath

dim, so that he could not see, he called Esau his eldest son, and said unto him, 'My son': and he said unto him, 'Behold, here am I'. And he said, 'Behold now, I am old, I know not the day of my death: now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die'.

And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison, and to bring it. And Rebekah spake unto Jacob her son, saying, 'Behold, I heard thy father speak unto Esau thy brother, saying, "Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD before my death". Now therefore, my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth: and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.'

And Jacob said to Rebekah his mother, 'Behold, Esau my brother is a hairy man, and I am a smooth man: my father peradventure will feel me, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing'. And his mother said unto him, 'Upon me be thy curse, my son: only obey my voice, and go fetch me them'. And he went, and fetched, and brought them to his mother: and his mother made savoury meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: and she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

And he came unto his father, and said, 'My father': and he said, 'Here am I; who art thou, my son?' And Jacob said unto his father, 'I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me'. And Isaac said unto his son, 'How is it that thou hast found it so quickly, my son?' And he said, 'Because

above it, and said, 'I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy posterity; and thy posterity shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy posterity shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.'

And Jacob awaked out of his sleep, and he said, 'Surely the LORD is in this place; and I knew it not'. And he was afraid, and said, 'How dreadful is this place! this is none other but the house of God, and this is the gate of heaven'. And he called the name of that place Beth-el. And Jacob vowed a vow, saying, 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the LORD be my God'.

Gen. xxviii. 10-17, 19, 20-1

Then Jacob went on his journey, and came into the land of the people of the east. And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

And Jacob said unto them, 'My brethren, whence be ye?' And they said, 'Of Haran are we'. And he said unto them, 'Know ye Laban the son of Nahor?' And they said, 'We know him'. And he said unto them, 'Is he well?' And they said, 'He is well: and, behold, Rachel his daughter cometh with the sheep'. And he said, 'Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them'. And they said, 'We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep'.

And while he yet spake with them, Rachel came with her father's sheep: for she kept them. And it came to pass, when Jacob saw

taken away my blessing'. And he said, 'Hast thou not reserved a blessing for me?' And Isaac answered and said unto Esau, 'Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?' And Esau said unto his father, 'Hast thou but one blessing, my father? bless me, even me also, O my father'. And Esau lifted up his voice, and wept. And Isaac his father answered and said unto him, 'Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above; and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck'.

And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, 'The days of mourning for my father are at hand; then will I slay my brother Jacob'. And these words of Esau her elder son were told to Rebekah: and she sent and called Jacob her younger son, and said unto him, 'Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran; and tarry with him a few days, until thy brother's fury turn away; until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be deprived also of you both in one day?'

Gen. xxv. 21, 24, 27-34; xxvii. 1-45

JACOB'S DREAM

God begins the conversion of Jacob by repeating to him his promise. Bethel was the place where Jacob found God. For the Christian the place of Bethel is taken by Jesus Christ (John i. 51).

AND Jacob went out from Beer-sheba, and went toward Haran. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the LORD stood

And Jacob said, 'O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, "Return unto thy country, and to thy kindred, and I will deal well with thee": I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children. And thou saidst, "I will surely do thee good, and make thy posterity as the sand of the sea, which cannot be numbered for multitude".'

And he lodged there that same night; and took of that which came to his hand a present for Esau his brother. And he rose up that night, and took his two wives, and his two womenservants, and his eleven sons, and passed over the ford Jabbok. And he took them, and sent them over the brook, and sent over that he had.

And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, 'Let me go, for the day breaketh'. And he said, 'I will not let thee go, except thou bless me'. And he said unto him, 'What is thy name?' And he said, 'Jacob'. And he said, 'Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed'. And Jacob asked him, and said, 'Tell me, I pray thee, thy name'. And he said, 'Wherefore is it that thou dost ask after my name?' And he blessed him there. And Jacob called the name of the place Peniel: 'for I have seen God face to face, and my life is preserved'. And as he passed over Peniel the sun rose upon him, and he limped upon his thigh.

And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

Gen. xxxi. 3; xxxii. 3-13, 22-31; xxxiii. 1^o, 4

Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the well's mouth, and watered the flock of Laban his mother's brother. And Jacob kissed Rachel, and lifted up his voice, and wept. And Jacob told Rachel that he was her father's brother, and that he was Rebekah's son: and she ran and told her father. And it came to pass, when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house. Gen. xxix. 1-13*

JACOB'S WRESTLING

WHEN he has become rich, Jacob is ordered to return to the land of God's promise. On the way he has an experience which makes it possible for him to be reconciled with his brother. What the story of Peniel originally meant we do not know. What it has come to mean for Christians we can see in Charles Wesley's hymn, 'Come, O Thou Traveller unknown'.

A name was thought to contain a man's personality. To know a man's name was to know his character. A man who changed his name became a new person. God has power to change Jacob, the cheat, into Israel, God's captain.

AND the LORD said unto Jacob, 'Return unto the land of thy fathers, and to thy kindred; and I will be with thee'. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, 'Thus shall ye speak unto my lord Esau; "Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now: and I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight"'.

And the messengers returned to Jacob, saying, 'We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him'. Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; and said, 'If Esau come to the one company, and smite it, then the other company which is left shall escape'.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, 'Do not thy brethren feed the flock in Shechem? come, and I will send thee unto them'. And he said to him, 'Here am I'. And he said to him, 'Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again'. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, 'What seekest thou?' And he said, 'I seek my brethren: tell me, I pray thee, where they feed their flocks'. And the man said, 'They are departed hence; for I heard them say, "Let us go to Dothan" '. And Joseph went after his brethren, and found them in Dothan.

And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, 'Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.' And Reuben said unto them, 'Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him'; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, 'The child is not; and I, whither shall I go?' And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, 'This have we found: know now whether it be thy son's coat or no'. And he

JOSEPH AND HIS BROTHERS

THE moral of the story is given at the end: 'Ye thought evil against me, but God meant it for good.' The power of God to turn the sins of Joseph's brothers into a means of saving men from famine is the same that we see in the Cross, when men thought evil against Jesus, but God turned it to good.

NOW the sons of Jacob were twelve: the sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun: the sons of Rachel; Joseph, and Benjamin: and the sons of Bilhah, Rachel's handmaid; Dan, and Naphtali: and the sons of Zilpah, Leah's handmaid; Gad, and Asher: these are the sons of Jacob, which were born to him in Padan-aram.

Joseph, being seventeen years old, was feeding the flock with his brethren; and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more. And he said unto them, 'Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf'. And his brethren said to him, 'Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?' And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, 'Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me'. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, 'What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?' And his brethren envied him; but his father observed the saying.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh. And Pharaoh said unto Joseph, 'I have dreamed a dream, and there is none that can interpret it: and I have heard say of thee, that thou canst understand a dream to interpret it'. And Joseph answered Pharaoh, saying, 'It is not in me: God shall give Pharaoh an answer of peace'.

And Joseph said unto Pharaoh, 'The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The seven good kine are seven years; and the seven good ears are seven years: the dream is one. And the seven thin and ill favoured kine that came up after them are seven years; and the seven empty ears blasted with the east wind shall be seven years of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land.

'Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and let them gather all the food of those good years that come, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine.'

And Pharaoh said unto Joseph, 'See, I have set thee over all the land of Egypt'. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, 'Bow the knee': and he made him ruler over all the land of Egypt.

And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. And in the seven plenteous years the earth brought forth by handfuls. And Joseph gathered corn as the sand of the sea, very much, until he left numbering;

knew it, and said, 'It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces'. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, 'For I will go down into the grave unto my son mourning'. Thus his father wept for him.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

Gen. xxxv. 22^b-6; xxxvii. 2^b-20, 22-5^a, 28-36

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatteshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed; and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke.

And he slept and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.

And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, 'I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker: and we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.'

Benjamin away: all these things are against me'. And Reuben spake unto his father, saying, 'Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again'. And he said, 'My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave'.

And the famine was sore in the land. And it came to pass, when they had eaten up the corn which they had brought out of Egypt, their father said unto them, 'Go again, buy us a little food'. And Judah spake unto him, saying, 'The man did solemnly protest unto us, saying, "Ye shall not see my face, except your brother be with you". If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down.'

And their father Israel said unto them, 'If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds: and take double money in your hand; and the money that was brought again in the mouth of your sacks, carry it again in your hand; peradventure it was an oversight: take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin'.

And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph. And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, 'Is your father well, the old man of whom ye spake? Is he yet alive?' And they answered, 'Thy servant our father is in good health, he is yet alive'. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son, and said, 'Is this your younger brother, of whom ye spake unto me?' And he said, 'God be gracious unto thee, my son'.

for it was without number. And the seven years of plenteousness, that was in the land of Egypt, were ended. And the famine was over all the face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

Gen. xli. 1-16, 25-30, 33-4^a, 35^a, 35^c-6, 41-3, 46^b-7, 49, 53, 56-7

Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, 'Why do ye look one upon another?' And he said, 'Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die'. And Joseph's ten brethren went down to buy corn in Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, 'Lest peradventure mischief befall him'.

And the sons of Israel came to buy corn among those that came. And Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, 'Ye are spies; to see the nakedness of the land ye are come'. And they said unto him, 'Nay, my lord, but to buy food are thy servants come. Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.' And Joseph said unto them, 'If ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses: but bring your youngest brother unto me; so shall your words be verified, and ye shall not die'. And they did so.

Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them. And they laded their asses with the corn, and departed thence. And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them. And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when both they and their father saw the bundles of money, they were afraid.

And Jacob their father said unto them, 'Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take

And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud : and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, 'I am Joseph; doth my father yet live?' And his brethren could not answer him; for they were troubled at his presence.

And Joseph said unto his brethren, 'Come near to me, I pray you'. And they came near. And he said, 'I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, "Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty". And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.'

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

So he sent his brethren away, and they departed: and he said unto them, 'See that ye fall not out by the way'. And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, 'Joseph is yet alive, and he is governor over all the land of Egypt'. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which

And he commanded the steward of his house, saying, 'Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money.' And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and not yet far off, Joseph said unto his steward, 'Up, follow after the men; and when thou dost overtake them, say unto them, "Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing." ' And he overtook them, and he spake unto them these same words. And he searched, and began at the eldest, and left at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; for he was yet there: and they fell before him on the ground. And Joseph said unto them, 'What deed is this that ye have done? knew ye not that such a man as I can certainly divine?' And Judah said, 'What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's servants, both we, and he also with whom the cup is found.' And he said, 'God forbid that I should do so: but the man in whose hand the cup is found, he shall be my servant; and as for you, get you up in peace unto your father'.

Then Judah came near unto him, and said, 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant: for thou art even as Pharaoh. Thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever. Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, and the lad be not with me?'

Then Joseph could not refrain himself before all them that stood by him; and he cried, 'Cause every man to go out from me'.

III

THE OLD TESTAMENT CHURCH

THE PEOPLE

IN accordance with his promise to the patriarchs God calls Israel, the descendants of Jacob, to be his special people, through whom he is to work out his purpose for men. He does this by rescuing them from slavery in Egypt, by renewing with them the covenant made with Abraham, and by leading them to the promised land. Thenceforward he was known to Israel as 'the Lord thy God who brought thee out of the land of bondage'. They knew him through what he had done for them, and this was the greatest of his mighty acts. But for the Christian the story of the Exodus points forward to the greater deliverance wrought by God through Jesus Christ.

Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, 'It is enough; Joseph my son is yet alive: I will go and see him before I die'.

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, 'Now let me die, since I have seen thy face, because thou art yet alive'. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, 'If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt: but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their buryingplace'. And he said, 'I will do as thou hast said'. And he said, 'Swear unto me'. And he sware unto him. And Israel bowed himself upon the bed's head.

And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father. And when Joseph's brethren saw that their father was dead, they said, 'Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him'. And they sent a messenger unto Joseph, saying, 'Thy father did command before he died, saying, "So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil": and now, we pray thee, forgive the trespass of the servants of the God of thy father'. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face; and they said, 'Behold, we be thy servants'.

And Joseph said unto them, 'Fear not: for am I in the place of God? But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Now therefore fear ye not: I will nourish you, and your little ones.' And he comforted them, and spake kindly unto them.

Gen. xliv. 1-6, 12-18, 32-40; xlv. 1-15, 24-8; xlv. 28-30; xlv. 12, 29-31; l. 14-21

THE BIRTH OF MOSES

God is the Living God, not remote from human affairs, but taking an active and controlling interest in them. Yet he acts through men, and he needs men of faith. Pharaoh, like Herod later (Matt. ii. 16), tries to thwart the designs of God. With the stories of Moses we emerge into something more like history in the modern sense.

AND Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, 'Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land'. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And Pharaoh charged all his people, saying, 'Every son that is born ye shall cast into the river, and every daughter ye shall save alive'.

And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

And the daughter of Pharaoh came down to wash herself at the river; and her maidens walked along by the river's side; and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child: and, behold, the babe wept. And she had compassion on him, and said, 'This is

a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, 'I will now turn aside, and see this great sight, why the bush is not burnt'. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, 'Moses, Moses'. And he said, 'Here am I'. And he said, 'Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground'. Moreover he said, 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob'. And Moses hid his face; for he was afraid to look upon God.

And the LORD said, 'I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.' And Moses said unto God, 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?' And he said, 'Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain'.

And Moses said unto God, 'Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, "What is his name?" what shall I say unto them?' And God said unto Moses, I AM THAT I AM: and he said, 'Thus shalt thou say unto the children of Israel, "I AM hath sent me unto you"'. And God said moreover unto Moses, 'Thus shalt thou say unto the children of Israel, "The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations". Go, and gather the elders of Israel together, and say unto them, "The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt". And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall

one of the Hebrews' children'. Then said his sister to Pharaoh's daughter, 'Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?' And Pharaoh's daughter said to her, 'Go'. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, 'Take this child away, and nurse it for me, and I will give thee thy wages'. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, 'Because I drew him out of the water'.

Exod. i. 6-12, 22; ii. 1-10

THE BURNING BUSH

IF God is to work through mortal man, then man, like the bush in this story, must burn with divine fire without being destroyed.

A man would tell his name only to a friend, because it represented his innermost character. So God tells his name only to his own people, and to know the name of God means to have the right to call upon him in time of need.

AND it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, 'Wherefore smitest thou thy fellow?' And he said, 'Who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?' And Moses feared, and said, 'Surely this thing is known'. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian.

Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of

the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

Exod. ii. 11-15*; iii. 1-7, 10-16, 18-20; iv. 10-20, 29-31

THE PASSOVER

FROM this time forward the Passover was kept year by year in memory of the deliverance from Egypt. So the way was prepared for the deliverance from sin, which God was to bring about through the Cross. Christ was crucified at the time when the lambs were being killed for the Passover feast (John i. 29; I Cor. v. 7); and the Passover has given place to the Communion service, which he bade the apostles keep in memory of him.

AND afterward Moses and Aaron went in, and told Pharaoh, 'Thus saith the LORD God of Israel, "Let my people go, that they may hold a feast unto me in the wilderness" '. And Pharaoh said, 'Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.' And they said, 'The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword'. And the king of Egypt said unto them, 'Wherefore do ye, Moses and Aaron, hinder the people from their works? get you unto your burdens'. And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, 'Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves'.

So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters hasted them, saying, 'Fulfil your works, your daily tasks, as when there was straw'. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, 'Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?'

And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh: and they said unto them, 'The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants,

say unto him, "The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God". And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.'

And Moses said unto the LORD, 'O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue'. And the LORD said unto him, 'Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.' And he said, 'O my Lord, send, I pray thee, by the hand of him whom thou wilt send'. And the anger of the LORD was kindled against Moses, and he said, 'Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs.'

And Moses went and returned to Jethro his father in law, and said unto him, 'Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive'. And Jethro said to Moses, 'Go in peace'. And the LORD said unto Moses in Midian, 'Go, return into Egypt: for all the men are dead which sought thy life'. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt: and Moses took the rod of God in his hand.

And Moses and Aaron went and gathered together all the elders of the children of Israel: and Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people. And the people believed: and when they heard that

ye and the children of Israel; and go, serve the LORD, as ye have said. Also take your flocks and your herds, as ye have said, and be gone; and bless me also.' And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, 'We be all dead men'. And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.

Exod. v. 1-4, 6-7, 12-14, 20-3; vi. 1; xii. 21-34

THE DELIVERANCE

GOD acts in and through, not contrary to, the natural order which he made. Thus he sent an east wind to draw back the Red Sea. Similarly the fiery, cloudy pillar may have had a 'natural' cause. But the Hebrews recognized in the turning back of the Red Sea the hand of God, and in the pillar of fire and cloud his presence. Recognition of God's hand in the events of time is a mark of true religion.

AND the children of Israel journeyed from Rameses to Succoth. And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: he took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, 'Why have we done this, that we have let Israel go from serving us?' And he made ready his chariot, and took his people with him.

And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD. And they said unto Moses, 'Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt? Is not this the word that we did tell thee in Egypt, saying,

to put a sword in their hand to slay us'. And Moses returned unto the LORD, and said, 'Lord, wherefore hast thou so evil entreated this people? why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all.'

Then the LORD said unto Moses, 'Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land'.

Then Moses called for all the elders of Israel, and said unto them, 'Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons for ever. And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, "What mean ye by this service?" that ye shall say, "It is the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses".' And the people bowed the head and worshipped. And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, 'Rise up, and get you forth from among my people, both

There was yet another new song, the song of the Lamb (Rev. v. 9; xiv. 3). In Rev. xv. 3 the old song and the new find their ultimate unity.

THEN sang Moses and the children of Israel this song unto the LORD, and spake, saying,
‘I will sing unto the LORD, for he hath triumphed gloriously:
The horse and his rider hath he thrown into the sea.
The LORD is my strength and song,
And he is become my salvation:
He is my God, and I will prepare him an habitation;
My father’s God, and I will exalt him.
The LORD is a man of war:
The LORD is his name.
Pharaoh’s chariots and his host hath he cast into the sea:
His chosen captains also are drowned in the Red sea.
The depths have covered them:
They sank into the bottom as a stone.
Thy right hand, O LORD, is become glorious in power:
Thy right hand, O LORD, hath dashed in pieces the enemy.
And in the greatness of thine excellency thou hast overthrown
them that rose up against thee:
Thou sentest forth thy wrath, which consumed them as stubble.
And with the blast of thy nostrils the waters were gathered
together,
The floods stood upright as an heap,
And the depths were congealed in the heart of the sea.
The enemy said,
“I will pursue, I will overtake, I will divide the spoil;
My lust shall be satisfied upon them;
I will draw my sword, my hand shall destroy them”.
Thou didst blow with thy wind, the sea covered them:
They sank as lead in the mighty waters.
Who is like unto thee, O LORD, among the gods?
Who is like thee, glorious in holiness,
Fearful in praises, doing wonders?
Thou stretchedst out thy right hand,
The earth swallowed them.

Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.' And Moses said unto the people, 'Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The LORD shall fight for you, and ye shall hold your peace.'

And the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night. And the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and the LORD overthrew the Egyptians in the midst of the sea.

Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his servant Moses.

Exod. xii. 37^a; xiii. 20-2; xiv. 5-6, 10-14, 19^b-20, 21^b-4, 27^b, 30-1

THE SONG OF TRIUMPH

THIS is the *Te Deum* of the Old Testament Church. In its present form the song must have been composed after the building of the Sanctuary at Jerusalem.

There is a contrast between this old song, which is national, and the 'new song' of Second Isaiah and the Psalms, which is universal and missionary. See pp. 158, 216.

in my law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.'

And in the morning the dew lay round about the host. And when the dew that lay was gone up, behold, upon the face of the wilderness there lay a small round thing, as small as the hoar frost on the ground. And when the children of Israel saw it, they said one to another, 'It is manna': for they wist not what it was. And Moses said unto them, 'This is the bread which the LORD hath given you to eat'. And it was like coriander seed, white; and the taste of it was like wafers made with honey.

And there was no water for the people to drink. And the people thirsted there for water; and the people murmured against Moses, and said, 'Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?' And Moses cried unto the LORD, saying, 'What shall I do unto this people? they be almost ready to stone me'. And the LORD said unto Moses, 'Go on before the people, and take with thee of the elders of Israel; and thy rod, wherewith thou smotest the river, take in thine hand, and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.' And Moses did so in the sight of the elders of Israel.

Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, 'Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand'. So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword.

Exod. xvi. 2-5, 13^b-15, 31^b; xvii. 1^b, 3-6, 8-13

Thou in thy mercy hast led forth the people which thou hast redeemed:

Thou hast guided them in thy strength unto thy holy habitation.

The people shall hear, and be afraid:

Sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed;

The mighty men of Moab, trembling shall take hold upon them;

All the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them;

By the greatness of thine arm they shall be as still as a stone;

Till thy people pass over, O LORD,

Till the people pass over, which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of thine inheritance,

In the place, O LORD, which thou hast made for thee to dwell in,

In the Sanctuary, O LORD, which thy hands have established.

The LORD shall reign for ever and ever.'

Exod. xv. 1-18

THE MANNA AND THE WATER

GOD provides for the physical needs of his people; but the physical is the symbol of the spiritual. So the manna and the water point forward to Christ (John vi. 30-6; Rev. ii. 17).

AND the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: and the children of Israel said unto them, 'Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger'.

Then said the LORD unto Moses, 'Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk

him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. Exod. xix. 1, 2^b-6^a, 9^b-12, 16-20

The Ten Commandments

THERE is another version of the Ten Commandments in Deut. v. 6-21, where the origin of the Sabbath is connected with the deliverance from Egypt. This lays emphasis on mercy, and it is as a day of mercy that our Lord regards the Sabbath (Matt. xii. 7). See p. 191.

AND God spake all these words, saying,
'I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

'Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

'Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.

'Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.

'Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

'Thou shalt not kill.

'Thou shalt not commit adultery.

'Thou shalt not steal.

MOUNT SINAI

MOUNT SINAI (Horeb) was probably volcanic. From the august background of thunderstorm and eruption God speaks to Moses, and tells him the conditions which Israel must keep if they are to be his people. The Christian Church is the New Israel (compare Exod. xix. 5 f. with 1 Pet. ii. 9 f.).

IN the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai; and there Israel camped before the mount. And Moses went up unto God, and the LORD called unto him out of the mountain, saying, 'Thus shalt thou say to the house of Jacob, and tell the children of Israel; "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation."' And Moses told the words of the people unto the LORD.

And the LORD said unto Moses, 'Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai. And thou shalt set bounds unto the people round about, saying, "Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death".'

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered

'And he that smiteth his father, or his mother, shall be surely put to death.

'And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

'And he that curseth his father, or his mother, shall surely be put to death.

'He that sacrificeth unto any god, save unto the LORD only, he shall be utterly destroyed.

Exod. xxi. 15-17; xxli. 20

Injuries: (a) By assault

'And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: if he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

Exod. xxi. 18-19

(b) By negligence

'If an ox gore a man or a woman, that they die; then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

Exod. xxi. 28-9

Theft and burglary

'If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

'If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

Trespass and fire-raising

Exod. xxii. 1, 2

'If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution. If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

Exod. xxii. 5, 6

'Thou shalt not bear false witness against thy neighbour.

'Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's.'

And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, 'Speak thou with us, and we will hear: but let not God speak with us, lest we die'. And Moses said unto the people, 'Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not'. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

Exod. xx. 1-21

THE LAW

MANY of the laws here contained come from a later period, when Israel was a settled agricultural community. But later generations ascribed all their laws to Moses, because he was the first to declare that religion has to do with conduct in every sphere of life, worship, civil and criminal law, neighbourliness, health and cleanliness.

Regulation of slavery

THESE are the judgments which thou shalt set before them. 'If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, "I love my master, my wife, and my children; I will not go out free": then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

Exod. xxi. 1-6

Capital offences

'He that smiteth a man, so that he die, shall be surely put to death.

Exod. xxi. 12

LORD: but they shall not come nigh; neither shall the people go up with him.'

And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, 'All the words which the LORD hath said will we do'. And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD. And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, 'All that the LORD hath said will we do, and be obedient'. And Moses took the blood, and sprinkled it on the people, and said, 'Behold the blood of the covenant, which the LORD hath made with you concerning all these words'.

Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel: and they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.

Exod. xxiv. 1-11

THE GOLDEN CALF

THE worship of the golden calf was not only a breach of the first commandment; it was a perversion of true religion, with which there could be no compromise. The people worshipped God not as he is but as they wished him to be.

AND Moses was in the mount forty days and forty nights. And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, 'Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him'. And Aaron said unto them, 'Break off the golden earrings, which are in

Strangers

'Thou shalt neither vex a stranger, nor oppress him: for ye were strangers in the land of Egypt.

Exod. xxii. 21

Widows and orphans

'Ye shall not afflict any widow, or fatherless child. If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

Exod. xxii. 22-4

Money-lending

'If thou lend money to any of my people that is poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury. If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

Exod. xxii. 25-7

Religious festivals

'Three times thou shalt keep a feast unto me in the year. Thou shalt keep the feast of unleavened bread: and the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord God.'

Exod. xxxii. 14-15*, 16-17

THE COVENANT

MOSES sprinkles blood on the altar and the people, thus uniting God and man in the sacrifice. Then the words of the covenant are read and accepted. Finally there is a solemn communion service on the mount. Jesus refers to this service in the upper room, when he speaks of the new covenant in his blood, by which his disciples are united with him and with his Father (Mark xiv. 24).

AND he said unto Moses, 'Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. And Moses alone shall come near the

the water, and made the children of Israel drink of it. And Moses said unto Aaron, 'What did this people unto thee, that thou hast brought so great a sin upon them?' And Aaron said, 'Let not the anger of my lord wax hot: thou knowest the people, that they are set on mischief. For they said unto me, "Make us gods, which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him". And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me: then I cast it into the fire, and there came out this calf.'

And it came to pass on the morrow, that Moses said unto the people, 'Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin'. And Moses returned unto the LORD, and said, 'Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.' And the LORD said unto Moses, 'Whosoever hath sinned against me, him will I blot out of my book. Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.' And the LORD plagued the people, because they made the calf, which Aaron made.

Exod. xxxiv. 18^b; xxxiii. 1-6, 9-16, 19-24, 30-5

THE FRIEND OF GOD

UNDER the Old Covenant only Moses beholds the glory of God. Contrast 2 Cor. iii. 13-18.

AND the LORD spake unto Moses face to face, as a man speaketh unto his friend. And Moses said unto the LORD, 'See, thou sayest unto me, "Bring up this people": and thou hast not let me know whom thou wilt send with me. Yet thou hast said, "I know thee by name, and thou hast also found grace in my sight". Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.' And the LORD

the ears of your wives, of your sons, and of your daughters, and bring them unto me'. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, 'These be thy gods, O Israel, which brought thee up out of the land of Egypt'. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, 'To morrow is a feast to the LORD'. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

And the LORD said unto Moses, 'I have seen this people, and, behold, it is a stiffnecked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation'. And Moses besought the LORD his God, and said, 'LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, "For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth"? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, "I will multiply your posterity as the stars of heaven, and all this land that I have spoken of will I give unto your posterity, and they shall inherit it for ever".' And the LORD repented of the evil which he thought to do unto his people.

And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables.

And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon

unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them. And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the LORD to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

Exod. xxxiii. 11^a, 12-13, 17-19; xxxiv. 1-9, 29-35

THE SEVENTY ELDERS

MOSES was called very meek because he never thought of himself, and was for ever interceding with God for his ungrateful people. The spirit of prophecy that fell on the elders enabled them to understand the purpose of God for his people, and so to enter into the mind of Moses and to share his burdens.

AND they departed from the mount of the LORD three days' journey: and the ark of the covenant of the LORD went before them in the three days' journey, to search out a resting place for them. And the cloud of the LORD was upon them by day, when they went out of the camp. And it came to pass, when the ark set forward, that Moses said, 'Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee'. And when it rested, he said, 'Return, O LORD, unto the many thousands of Israel'.

And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, 'Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away: there is nothing at all, beside this manna, before our eyes.'

Then Moses heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was

said unto Moses, 'I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name'.

And he said, 'I beseech thee, shew me thy glory'. And he said, 'I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy'.

And the LORD said unto Moses, 'Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. And be ready in the morning, and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount. And no man shall come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.' And he hewed two tables of stone like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, 'The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation'. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, 'If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance'.

And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses knew not that the skin of his face shone while he talked with him. And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him. And Moses called

were prophets, and that the LORD would put his spirit upon them!' And Moses gat him into the camp, he and the elders of Israel.

Num. x. 33-6; xi. 4-6, 10-17, 24-30

THE REPORT OF THE SPIES

THE faint-hearted and disobedient people is never to see the Promised Land (Ps. xcv). Here as elsewhere it seems as if Moses were more patient than God, but this is not the meaning. Without the prayers of Moses the people would have been destroyed, but God was able to use the prayers of Moses to save the people from the destruction on which they were bent. None is beyond hope as long as there is someone to pray for him (Luke xxii. 31 ff.).

AND the LORD spake unto Moses, saying, 'Send thou men, that they may search the land of Canaan, which I give unto the children of Israel'. So they went up, and searched the land. And they came unto the brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two upon a staff; and they brought of the pomegranates, and of the figs. And they returned from searching of the land after forty days.

And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land. And they told him, and said, 'We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great: and moreover we saw the children of Anak there. The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.' And Caleb stilled the people before Moses, and said, 'Let us go up at once, and possess it; for we are well able to overcome it'. But the men that went up with him said, 'We be not able to go up against the people; for they are stronger than we'. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, 'The land,

kindled greatly; Moses also was displeased. And Moses said unto the LORD, 'Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, "Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers"? Whence should I have flesh to give unto all this people? for they weep unto me, saying, "Give us flesh, that we may eat". I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.'

And the LORD said unto Moses, 'Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.'

And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders: and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp.

And there ran a young man, and told Moses, and said, 'Eldad and Medad do prophesy in the camp'. And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, 'My lord Moses, forbid them'. And Moses said unto him, 'Enviest thou for my sake? would God that all the LORD's people

LORD art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, "Because the LORD was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness". And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, "The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation". Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.'

And the LORD said, 'I have pardoned according to thy word: but as truly as I live, all the earth shall be filled with the glory of the LORD. Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it: but my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his posterity shall possess it.'

Num. xiii. 1-2^a, 21^a, 23, 25-33; xiv. 1-24

THE BRAZEN SERPENT

FOR the use of this story in the New Testament see John iii. 14.

AND they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, 'Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread'. And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died.

through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.'

And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, 'Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives and our children should be a prey? were it not better for us to return into Egypt?' And they said one to another, 'Let us make a captain, and let us return into Egypt'. Then Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel.

And Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land, rent their clothes: and they spake unto all the company of the children of Israel, saying, 'The land, which we passed through to search it, is an exceeding good land. If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the LORD is with us: fear them not.' But all the congregation bade stone them with stones. And the glory of the LORD appeared in the tabernacle of the congregation before all the children of Israel.

And the LORD said unto Moses, 'How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.'

And Moses said unto the LORD, 'Then the Egyptians shall hear it, (for thou broughtest up this people in thy might from among them;) and they will tell it to the inhabitants of this land: for they have heard that thou LORD art among this people, that thou

IV

THE OLD TESTAMENT CHURCH

THE LAND

GOD has made his covenant with Israel, but the tribes are still imperfectly united. They are nomads with a crude form of culture, and must settle in Canaan before they can fulfil their destiny.

But this necessity carries a danger with it. The Canaanites are more cultured and advanced in civilization, but they worship Baal and Ashtaroth—deities of fertility and natural processes. Their worship does not involve a high standard of conduct like that of the God of Israel, and even encourages gross immorality. As Israel learned from the Canaanites the arts of agriculture and civilized life, so they were influenced by their religion.

The next centuries are a story of repeated lapse and recall. Israel was sometimes guilty of open idolatry, but more often of worshipping the Lord in ways fit only for the worship of Baal.

Therefore the people came to Moses, and said, 'We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us'. And Moses prayed for the people. And the LORD said unto Moses, 'Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live'. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

Num. xxi. 4-9

THE DEATH OF MOSES

AND Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the LORD shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the LORD said unto him, 'This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy posterity: I have caused thee to see it with thine eyes, but thou shalt not go over thither'.

So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And he was buried in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day. And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face, in all the signs and the wonders, which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

Deut. xxxiv. 1-6, 10-12

JOSHUA

THE CROSSING OF JORDAN

It is probable that only some of the tribes were involved in this crossing of Jordan, and that others entered Canaan at different times. The point is that this was no mere nomad immigration, but an act of God leading his people into the Promised Land. (Joshua is the Hebrew form, Jesus the Greek form, of the same name.)

NOW after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying, 'Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.'

And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And Joshua said unto the children of Israel, 'Come hither, and hear the words of the LORD your God. Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.'

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) that the waters which came down from above stood and rose up upon an heap, and the people passed over right against Jericho. And the priests that bare the ark of the covenant

they compassed the city once, and returned into the camp: so they did six days.

And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout; for the LORD hath given you the city. So the people shouted when the priests blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

Joshua v. 13-15; vi. 1-5, 12-16, 20

THE MEANING OF HISTORY

HISTORY has many aspects—political, military, economic, and the like. The Bible is concerned with its moral and religious aspect. Disaster overtakes a nation which deserts the God of eternal righteousness.

AND the children of Israel did evil in the sight of the LORD, and served Baalim: and they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger. And they forsook the LORD, and served Baal and Ashtaroth.

And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the LORD was against them for evil, as the LORD had said, and as the LORD had sworn unto them: and they were greatly distressed.

Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them. And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies all the days of the

of the LORD stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

Joshua i. 1-2, 5, 7^a, 9; iii. 1, 9, 11, 14-16^a, 16^c-17

THE FALL OF JERICHO

THE point of the story is that God (and not man's prowess) delivered the city into the hands of Israel.

AND it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, 'Art thou for us, or for our adversaries?' And he said, 'Nay; but as captain of the host of the LORD am I now come'. And Joshua fell on his face to the earth, and did worship, and said unto him, 'What saith my lord unto his servant?' And the captain of the LORD's host said unto Joshua, 'Loose thy shoe from off thy foot; for the place whereon thou standest is holy'. And Joshua did so.

Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And the LORD said unto Joshua, 'See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.'

And Joshua rose early in the morning, and the priests took up the ark of the LORD. And seven priests bearing seven trumpets of rams' horns before the ark of the LORD went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, the priests going on, and blowing with the trumpets. And the second day

LORD looked upon him, and said, 'Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?' And he said unto him, 'Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house'. And the LORD said unto him, 'Surely I will be with thee, and thou shalt smite the Midianites as one man'.

And it came to pass the same night, that the LORD said unto him, 'Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it: and build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down'. Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he feared his father's household, and the men of the city, that he could not do it by day, that he did it by night.

And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built. And they said one to another, 'Who hath done this thing?' And when they enquired and asked, they said, 'Gideon the son of Joash hath done this thing'. Then the men of the city said unto Joash, 'Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it'. And Joash said unto all that stood against him, 'Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar'.

Then Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley. And the LORD said unto Gideon, 'The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, "Mine

judge: for it repented the LORD because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

Judges ii. 11-16, 18-19

GIDEON

THE call of God comes to Gideon when he is carrying on his work under trying conditions. Before national deliverance can come, things must be put right at home. Victory comes from God, who can save by many or by few. Those who would serve him must be wholehearted.

There were other leaders also such as Jephthah, Deborah, Samson, the last-named a tragic figure, morally weak and leaving little behind him but a tradition of physical strength.

AND the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds. And so it was, when Israel had sown, that the Midianites came up, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat in the winepress, to hide it from the Midianites. And the angel of the LORD appeared unto him, and said unto him, 'The LORD is with thee, thou mighty man of valour'. And Gideon said unto him, 'Oh my Lord, if the LORD be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, "Did not the LORD bring us up from Egypt?"' but now the LORD hath forsaken us, and delivered us into the hands of the Midianites'. And the

right hands to blow withal: and they cried, 'The sword of the LORD, and of Gideon'. And they stood every man in his place round about the camp: and all the host ran, and cried, and fled. And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled.

Then the men of Israel said unto Gideon, 'Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian'. And Gideon said unto them, 'I will not rule over you, neither shall my son rule over you: the LORD shall rule over you'.

Judges vi. 1-3^a, 5^b-6, 11-16, 25-31; vii. 1-8, 16-22^a; viii. 22-3

THE BIRTH OF SAMUEL

A FURTHER step in the history of Israel is the birth and dedication of a great man through whom God can lead the people.

AND the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years. Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah. And he had two wives; the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children. And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh.

So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD. And she was in bitterness of soul, and prayed unto the LORD, and wept sore. And she vowed a vow, and said, 'O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head'.

And the LORD remembered her. Wherefore it came to pass that she bare a son, and called his name Samuel, saying, 'Because I have asked him of the LORD'.

own hand hath saved me". Now therefore go to, proclaim in the ears of the people, saying, "Whosoever is fearful and afraid, let him return and depart early from mount Gilead". And there returned of the people twenty and two thousand; and there remained ten thousand.

And the LORD said unto Gideon, 'The people are yet too many; bring them down unto the water, and I will try them for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.' So he brought down the people unto the water: and the LORD said unto Gideon, 'Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink'. And the number of them that lapped, putting their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water. And the LORD said unto Gideon, 'By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the other people go every man unto his place'. So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers. And he said unto them, 'Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do. When I blow with a trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, "The sword of the LORD, and of Gideon".'

So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and brake the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their

shall be, if he call thee, that thou shalt say, "Speak, LORD; for thy servant heareth" '. So Samuel went and lay down in his place.

And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, 'Speak; for thy servant heareth'. And the LORD said to Samuel, 'Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.'

And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, 'Samuel, my son'. And he answered, 'Here am I'. And he said, 'What is the thing that the LORD hath said unto thee? I pray thee hide it not from me: God do so to thee, and more also, if thou hide any thing from me of all the things that he said unto thee.' And Samuel told him everything, and hid nothing from him. And he said, 'It is the LORD: let him do what seemeth him good'.

And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground.

1 Sam. iii. 1-19

THE CAPTURE OF THE ARK

THE ark was a symbol of the divine Presence, but it did not work like a talisman. When Israel was defeated by the Philistines, did it mean that the gods of the Philistines were stronger than the God of Israel, or that Israel was being punished for sin and called to repentance? Samuel persuades Israel to accept the second view.

NOW Israel went out against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek. And the Philistines put themselves in array against Israel: and when they joined battle, Israel was smitten before the Philistines: and they slew of the army in the field about four thousand

And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young. And they slew a bullock, and brought the child to Eli. And she said, Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the LORD. For this child I prayed; and the LORD hath given me my petition which I asked of him: therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there. But Samuel ministered before the LORD, being a child, girded with a linen apron. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice.

Judges xiii. 1; 1 Sam. i. 1^a, 2-3^a, 9-11, 19^b-20, 24-8; ii. 18-19

THE CALL OF SAMUEL

THE nation now revives, because there is someone who can hear the voice of God and declare his word.

AND the child Samuel ministered unto the LORD before Eli. And the word of the LORD was precious in those days; there was no open vision. And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see; and ere the lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep; that the LORD called Samuel: and he answered, 'Here am I'. And he ran unto Eli, and said, 'Here am I; for thou calledst me'. And he said, 'I called not; lie down again'. And he went and lay down.

And the LORD called yet again, 'Samuel'. And Samuel arose and went to Eli, and said, 'Here am I; for thou didst call me'. And he answered, 'I called not, my son; lie down again'. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him. And the LORD called Samuel again the third time. And he arose and went to Eli, and said, 'Here am I; for thou didst call me'. And Eli perceived that the LORD had called the child. Therefore Eli said unto Samuel, 'Go, lie down: and it

answered and said, 'Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken'. And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

1 Sam. iv. 1^b-18

THE STONE OF HELP

NATIONAL repentance is followed by success against the national enemy.

AND Samuel spake unto all the house of Israel, saying, 'If ye do return unto the LORD with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines'. Then the children of Israel did put away Baalim and Ashtaroth, and served the LORD only. And Samuel said, 'Gather all Israel to Mizpeh, and I will pray for you unto the LORD'. And they gathered together to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there, 'We have sinned against the LORD'. And Samuel judged the children of Israel in Mizpeh.

And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel. And when the children of Israel heard it, they were afraid of the Philistines. And the children of Israel said to Samuel, 'Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines'. And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the LORD: and Samuel cried unto the LORD for Israel; and the LORD heard him. And as Samuel was offering up the burnt offering, the Philistines drew near to battle against Israel: but the LORD thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten before Israel. And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until they came under Beth-car. Then Samuel

men. And when the people were come into the camp, the elders of Israel said, 'Wherefore hath the LORD smitten us to day before the Philistines? Let us fetch the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.' So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which dwelleth between the cherubims: and the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.

And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said, 'What meaneth the noise of this great shout in the camp of the Hebrews?' And they understood that the ark of the LORD was come into the camp. And the Philistines were afraid, for they said, 'God is come into the camp'. And they said, 'Woe unto us! for there hath not been such a thing heretofore. Woe unto us! who shall deliver us out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.' And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain.

And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head. And when he came, lo, Eli sat upon a seat by the wayside watching: for his heart trembled for the ark of God. And when the man came into the city, and told it, all the city cried out. And when Eli heard the noise of the crying, he said, 'What meaneth the noise of this tumult?' And the man came in hastily, and told Eli. Now Eli was ninety and eight years old; and his eyes were dim, that he could not see. And the man said unto Eli, 'I am he that came out of the army, and I fled to day out of the army'. And he said, 'What is there done, my son?' And the messenger

thus he spake, 'Come, and let us go to the seer': for he that is now called a Prophet was beforetime called a Seer.) Then said Saul to his servant, 'Well said; come, let us go'. So they went unto the city where the man of God was.

Now the LORD had told Samuel in his ear a day before Saul came, saying, 'To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry is come unto me'. And when Samuel saw Saul, the LORD said unto him, 'Behold the man whom I spake to thee of! this same shall reign over my people'.

Then Saul drew near to Samuel in the gate, and said, 'Tell me, I pray thee, where the seer's house is'. And Samuel answered Saul, and said, 'I am the seer: go up before me unto the high place; for ye shall eat with me to day, and to morrow I will let thee go, and will tell thee all that is in thine heart. And as for thine asses that were lost three days ago, set not thy mind on them; for they are found. And on whom is all the desire of Israel? Is it not on thee, and on all thy father's house?' And Saul answered and said, 'Am not I a Benjamite, of the smallest of the tribes of Israel? and my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou so to me?' And Samuel took Saul and his servant, and brought them into the parlour, and made them sit in the chiefest place among them that were bidden, which were about thirty persons. And Samuel said unto the cook, 'Bring the portion which I gave thee, of which I said unto thee, Set it by thee'. And the cook took up the shoulder, and that which was upon it, and set it before Saul. And Samuel said, 'Behold that which is left! set it before thee, and eat: for unto this time hath it been kept for thee since I said, I have invited the people'. So Saul did eat with Samuel that day.

And when they were come down from the high place into the city, Samuel communed with Saul upon the top of the house. And they arose early: and it came to pass about the spring of the day, that Samuel called Saul to the top of the house, saying, 'Up, that I may send thee away'. And Saul arose, and they went out

took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, 'Hitherto hath the LORD helped us'.

1 Sam. vii. 3-12

THE ANOINTING OF SAUL

IF Israel is to be united politically, and is to withstand the Philistine invasion, they must have a king to lead them. But a later writer (1 Sam. viii), under the influence of the prophet Hosea, regarded this development as a religious disaster, because it set the hearts of the Israelites on political greatness instead of on their God-given mission. Later they had to learn by bitter experience that their destiny was not to rule the world, but to suffer for its salvation.

NOW there was a man of Benjamin, whose name was Kish, a mighty man of power. And he had a son, whose name was Saul, a choice young man, and a goodly: and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was higher than any of the people.

And the asses of Kish Saul's father were lost. And Kish said to Saul his son, 'Take now one of the servants with thee, and arise, go seek the asses'. And he passed through mount Ephraim, and passed through the land of Shalisha, but they found them not: then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not. And when they were come to the land of Zuph, Saul said to his servant that was with him, 'Come, and let us return; lest my father leave caring for the asses, and take thought for us'.

And he said unto him, 'Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go'. Then said Saul to his servant, 'But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?' And the servant answered Saul again, and said, 'Behold, I have here at hand the fourth part of a shekel of silver: that will I give to the man of God, to tell us our way'. (Beforetime in Israel, when a man went to enquire of God,

the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.

Then came the word of the LORD unto Samuel, saying, 'It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments'. And it grieved Samuel; and he cried unto the LORD all night. And Samuel came to Saul: and Saul said unto him, 'Blessed be thou of the LORD: I have performed the commandment of the LORD'. And Samuel said, 'What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?' And Saul said, 'They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the LORD thy God; and the rest we have utterly destroyed'.

Then Samuel said unto Saul, 'Stay, and I will tell thee what the LORD hath said to me this night'. And he said unto him, 'Say on'. And Samuel said, 'When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel? And the LORD sent thee on a journey, and said, "Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed". Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?'

And Saul said unto Samuel, 'Yea, I have obeyed the voice of the LORD, and have gone the way which the LORD sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.'

And Samuel said, 'Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.'

both of them, he and Samuel, abroad. And as they were going down to the end of the city, Samuel said to Saul, 'Bid the servant pass on before us,' (and he passed on,) 'but stand thou still a while, that I may shew thee the word of God'. Then Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, 'Is it not because the LORD hath anointed thee to be captain over his inheritance?'

And all the people went to Gilgal; and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace offerings before the LORD; and there Saul and all the men of Israel rejoiced greatly.

1 Sam. ix. 1-10, 15-27; x. 1; xi. 15

THE REJECTION OF SAUL

THE revealed will of God requires unconditional obedience. But did God really demand the massacre of the Amalekites? Saul believed that he did, and so was rejected for disobedience. If in a barbarous age a thousand years before Christ conscience seemed to make such a demand, we can recognize that conscience was relatively uninstructed. But then as now we are obliged to give unqualified obedience to the voice of God as we apprehend it.

SAMUEL also said unto Saul, 'The LORD sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the LORD. Thus saith the LORD of hosts, "I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt. Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." '

And Saul gathered the people together, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul smote the Amalekites from Havilah until thou comest to Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive, and utterly destroyed all the people with the edge of the sword. But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and

servants, 'Provide me now a man that can play well, and bring him to me'. Then answered one of the servants, and said, 'Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a comely person, and the LORD is with him'.

Wherefore Saul sent messengers unto Jesse, and said, 'Send me David thy son, which is with the sheep'. And David came to Saul, and stood before him: and he loved him greatly; and he became his armourbearer. And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

I Sam. xvi. 1, 4-13^a, 14, 17-18^a, 18^c-19, 21, 23

DAVID AND GOLIATH

It is God, not man in his pride, who decides the issue of the day.

NOW the Philistines gathered together their armies to battle. And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and there was a valley between them.

And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had an helmet of brass upon his head, and he was armed with a coat of mail; and the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him. And he stood and cried unto the armies of Israel, and said unto them, 'Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve

THE ANOINTING OF DAVID

SAUL the rebellious is replaced by David who is worthy.

AND the LORD said unto Samuel, 'How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons'. And Samuel did that which the LORD spake, and came to Beth-lehem. And the elders of the town trembled at his coming, and said, 'Comest thou peaceably?' And he said, 'Peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice'. And he sanctified Jesse and his sons, and called them to the sacrifice.

And it came to pass, when they were come, that he looked on Eliab, and said, 'Surely the LORD's anointed is before him'. But the LORD said unto Samuel, 'Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart'. Then Jesse called Abinadab, and made him pass before Samuel. And he said, 'Neither hath the LORD chosen this'. Then Jesse made Shammah to pass by. And he said, 'Neither hath the LORD chosen this'. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, 'The LORD hath not chosen these'.

And Samuel said unto Jesse, 'Are here all thy children?' And he said, 'There remaineth yet the youngest, and, behold, he keepeth the sheep'. And Samuel said unto Jesse, 'Send and fetch him: for we will not sit down till he come hither'. And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, 'Arise, anoint him: for this is he'. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward.

But the Spirit of the LORD departed from Saul, and an evil spirit from the LORD troubled him. And Saul said unto his

And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

And David girded his sword upon his armour, and he attempted to go; for he had not tried it. And David said unto Saul, 'I cannot go with these; for I have not tried them'. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, 'Am I a dog, that thou comest to me with staves?' And the Philistine cursed David by his gods. And the Philistine said to David, 'Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field'.

Then said David to the Philistine, 'Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands.' And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. Therefore David ran, and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

us.' And the Philistine said, 'I defy the armies of Israel this day; give me a man, that we may fight together'. When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

And the three eldest sons of Jesse went and followed Saul to the battle. And Jesse said unto David his son, 'Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren; and carry these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and bring me news of them'.

And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the trench, as the host was going forth to the fight, and shouted for the battle. For Israel and the Philistines had put the battle in array, army against army. And David left his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the armies of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And David said to Saul, 'Let no man's heart fail because of him; thy servant will go and fight with this Philistine'. And Saul said to David, 'Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth'. And David said unto Saul, 'Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the lion and the bear: and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God.' David said moreover, 'The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine'. And Saul said unto David, 'Go, and the LORD be with thee'.

armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

And David lamented with this lamentation over Saul and over Jonathan his son:

‘The beauty of Israel is slain upon thy high places:
How are the mighty fallen!
Tell it not in Gath,
Publish it not in the streets of Askelon;
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised triumph.
Ye mountains of Gilboa,
Let there be no dew, neither let there be rain, upon you, nor
fields of offerings:
For there the shield of the mighty is vilely cast away,
The shield of Saul, as though he had not been anointed with oil.
From the blood of the slain, from the fat of the mighty,
The bow of Jonathan turned not back,
And the sword of Saul returned not empty.
Saul and Jonathan were lovely and pleasant in their lives,
And in their death they were not divided:
They were swifter than eagles,
They were stronger than lions.
Ye daughters of Israel, weep over Saul,
Who clothed you in scarlet, with other delights,
Who put on ornaments of gold upon your apparel.
How are the mighty fallen in the midst of the battle!
O Jonathan, thou wast slain in thine high places.
I am distressed for thee, my brother Jonathan:
Very pleasant hast thou been unto me:
Thy love to me was wonderful,
Passing the love of women.
How are the mighty fallen,
And the weapons of war perished!’

DAVID AND JONATHAN SAUL'S SON

AND it came to pass that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

And David was in the wilderness of Ziph in a wood. And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said unto him, 'Fear not: for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth'. And they two made a covenant before the LORD.

1 Sam. xviii. 1-4; xix. 8-10; xxiii. 15^b-18^a

THE DEATH OF SAUL

NOW the Philistines fought against Israel: and the men of Israel fled from before the Philistines, and fell down slain in mount Gilboa. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchi-shua, Saul's sons. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers. Then said Saul unto his armourbearer, 'Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me'. But his

woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, 'Is not this Bath-sheba, the daughter of Eliam, the wife of Uriah the Hittite?'

And it came to pass in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah. And he wrote in the letter, saying, 'Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die'. And it came to pass, when Joab observed the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out, and fought with Joab: and there fell some of the people of the servants of David; and Uriah the Hittite died also.

And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

And the LORD sent Nathan unto David. And he came unto him, and said unto him, 'There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him.' And David's anger was greatly kindled against the man; and he said to Nathan, 'As the LORD liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity'.

And Nathan said to David, 'Thou art the man. Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.' And David said unto Nathan, 'I have sinned against the LORD'. And Nathan said unto David, 'The

KING DAVID

DATE: c. 1010 B.C. On his accession David unites the tribes of Israel by a covenant, and brings the ark to Jerusalem to make that city the capital of the new nation. Under his rule Israel comes to strength and prosperity. The Bible story says little of his greatness, but later generations looked back on his reign as the climax of Israel's power.

THEN came all the tribes of Israel to David unto Hebron, and spake, saying, 'Behold, we are thy bone and thy flesh. Also in time past, when Saul was king over us, thou wast he that leddest out and broughtest in Israel: and the LORD said to thee, "Thou shalt feed my people Israel, and thou shalt be a captain over Israel".' So all the elders of Israel came to the king to Hebron; and king David made a league with them in Hebron before the LORD: and they anointed David king over Israel.

And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, which is called by the name, even the name of the LORD of hosts that dwelleth between the cherubims. And David danced before the LORD with all his might; and David was girded with a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet. And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it: and David offered burnt offerings and peace offerings before the LORD.

And the LORD preserved David whithersoever he went. And David reigned over all Israel; and David executed judgment and justice unto all his people.

2 Sam. v. 1-3; vi. 2, 14-15, 17; viii. 14-15

THE PARABLE OF THE EWE LAMB

PART of the greatness of David was that he knew how to accept a rebuke when it was deserved, an unusual quality in an Eastern ruler. The Bible does not cloak the sins even of its greatest characters. (Compare Mark xiv. 70 ff. (Peter); Luke ix. 54 ff. (James and John).)

AND it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the

the city with the edge of the sword'. And the king's servants said unto the king, 'Behold, thy servants are ready to do whatsoever my lord the king shall appoint'. And the king went forth, and all his household after him.

And lo Zadok also, and all the Levites were with him, bearing the ark of the covenant of God: and they set down the ark of God; and Abiathar went up, until all the people had done passing out of the city. And the king said unto Zadok, 'Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me both it, and his habitation: but if he thus say, "I have no delight in thee"; behold, here am I, let him do to me as seemeth good unto him'. The king said also unto Zadok the priest, 'Art not thou a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar. See, I will tarry in the plain of the wilderness, until there come word from you to certify me.' Zadok therefore and Abiathar carried the ark of God again to Jerusalem: and they tarried there.

And David went up by the ascent of mount Olivet, and wept as he went up, and had his head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up. And one told David, saying, 'Ahithophel is among the conspirators with Absalom'. And David said, 'O LORD, I pray thee, turn the counsel of Ahithophel into foolishness'. And it came to pass, that when David was come to the top of the mount, where he worshipped God, behold, Hushai the Archite came to meet him with his coat rent, and earth upon his head: unto whom David said, 'If thou passest on with me, then thou shalt be a burden unto me: but if thou return to the city, and say unto Absalom, "I will be thy servant, O king; as I have been thy father's servant hitherto, so will I now also be thy servant": then mayest thou for me defeat the counsel of Ahithophel'.

So Hushai David's friend came into the city, and Absalom came into Jerusalem. And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, 'God save the king, God save the king'. And

LORD also hath put away thy sin; thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.'

2 Sam. xi. 2-3, 14-17, 26-7; xii. 1-7*, 9, 13-14

ABSALOM'S REBELLION

THE affectionate father would rather have died than see his son come to disaster. But David's failure to discipline his sons leads to serious trouble after his death. His indulgence was the failing of a great man.

AND it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, 'Of what city art thou?' And he said, 'Thy servant is of one of the tribes of Israel'. And Absalom said unto him, 'See, thy matters are good and right; but there is no man deputed of the king to hear thee'. Absalom said moreover, 'Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!' And it was so, that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

And it came to pass after four years, that Absalom said unto the king, 'I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron'. And the king said unto him, 'Go in peace'. So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, 'As soon as ye hear the sound of the trumpet, then ye shall say, "Absalom reigneth in Hebron"'.

And there came a messenger to David, saying, 'The hearts of the men of Israel are after Absalom'. And David said unto all his servants that were with him at Jerusalem, 'Arise, and let us flee; for we shall not else escape from Absalom: make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite

'Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled. Now therefore send quickly, and tell David, saying, "Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that are with him".'

Now Jonathan and Ahimaaz stayed by En-rogel; for they might not be seen to come into the city: and a wench went and told them; and they went and told king David. Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down. And the woman took and spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known. And when Absalom's servants came to the woman to the house, they said, 'Where is Ahimaaz and Jonathan?' And the woman said unto them, 'They be gone over the brook of water'. And when they had sought and could not find them, they returned to Jerusalem.

And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, 'Arise, and pass quickly over the water: for thus hath Ahithophel counselled against you'. Then David arose, and all the people that were with him, and they passed over Jordan: by the morning light there lacked not one of them that was not gone over Jordan.

And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king commanded Joab and Abishai and Ittai, saying, 'Deal gently for my sake with the young man, even with Absalom'. And all the people heard when the king gave all the captains charge concerning Absalom. So the people went out into the field against Israel: and the battle was in the wood of Ephraim; where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand men. For the battle was there scattered over the face of all the country: and the wood devoured more people that day than the sword devoured.

Absalom said to Hushai, 'Is this thy kindness to thy friend? why wentest thou not with thy friend?' And Hushai said unto Absalom, 'Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide'.

And the counsel of Ahithophel, which he counselled in those days, was as if a man had enquired at the oracle of God. Moreover Ahithophel said unto Absalom, 'Let me now choose out twelve thousand men, and I will arise and pursue after David this night: and I will come upon him while he is weary and weak handed, and will make him afraid: and all the people that are with him shall flee; and I will smite the king only'. And the saying pleased Absalom well, and all the elders of Israel.

Then said Absalom, 'Call now Hushai the Archite also, and let us hear likewise what he saith'. And Hushai said unto Absalom, 'The counsel that Ahithophel hath given is not good at this time. For', said Hushai, 'thou knowest thy father and his men, that they be mighty men, and they be chafed in their minds, as a bear robbed of her whelps in the field: and thy father is a man of war, and will not lodge with the people. Behold, he is hid now in some pit, or in some other place: and it will come to pass, when some of them be overthrown at the first, that whosoever heareth it will say, "There is a slaughter among the people that follow Absalom"'. And he also that is valiant, whose heart is as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father is a mighty man, and they which be with him are valiant men. Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own person. So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him and of all the men that are with him there shall not be left so much as one. Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.' And Absalom and all the men of Israel said, 'The counsel of Hushai the Archite is better than the counsel of Ahithophel'.

Then said Hushai unto Zadok and to Abiathar the priests,

cried, and told the king. And the king said, 'If he be alone, there is tidings in his mouth'. And he came apace, and drew near. And the watchman saw another man running: and the watchman called unto the porter, and said, 'Behold another man running alone'. And the king said, 'He also bringeth tidings'. And the watchman said, 'Me thinketh the running of the foremost is like the running of Ahimaaz the son of Zadok'. And the king said, 'He is a good man, and cometh with good tidings'.

And Ahimaaz called, and said unto the king, 'All is well'. And he fell down to the earth upon his face before the king, and said, 'Blessed be the LORD thy God, which hath delivered up the men that lifted up their hand against my lord the king'. And the king said, 'Is the young man Absalom safe?' And Ahimaaz answered, 'When Joab sent the king's servant, and me thy servant, I saw a great tumult, but I knew not what it was'. And the king said unto him, 'Turn aside, and stand here'. And he turned aside, and stood still.

And, behold, Cushie came; and Cushie said, 'Tidings, my lord the king: for the LORD hath avenged thee this day of all them that rose up against thee'. And the king said unto Cushie, 'Is the young man Absalom safe?' And Cushie answered, 'The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is'.

And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, 'O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!'

2 Sam. xv. 1-7, 9-10, 13-16^a, 24-34, 37; xvi. 16-18, 23^a; xvii. 1-2, 4-5, 7-14^a, 15-22; xviii. 2, 5-12, 14-17, 19-33

THE WELL OF BETHLEHEM

THERE is something sacred about that which is received at the peril of men's lives, in peace as in war—whether water from the well of Bethlehem, or the product of perils on the high seas, in the air, in the mines, in untrodden paths of jungle and ice and desert, or in scientific adventure.

AND three of the thirty chief went down, and came to David in the harvest time unto the cave of Adullam: and the troop of the Philistines pitched in the valley of Rephaim. And David

And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, 'Behold, I saw Absalom hanged in an oak'. And Joab said unto the man that told him, 'And, behold, thou sawest him, and why didst thou not smite him there to the ground? and I would have given thee ten shekels of silver, and a girdle'. And the man said unto Joab, 'Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the king's son: for in our hearing the king charged thee and Abishai and Ittai, saying, "Beware that none touch the young man Absalom"'. Then said Joab, 'I may not tarry thus with thee'. And he took three darts in his hand, and thrust them through the heart of Absalom, while he was yet alive in the midst of the oak. And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people. And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

Then said Ahimaaz the son of Zadok, 'Let me now run, and bear the king tidings, how that the LORD hath avenged him of his enemies'. And Joab said unto him, 'Thou shalt not bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the king's son is dead'. Then said Joab to Cushi, 'Go tell the king what thou hast seen'. And Cushi bowed himself unto Joab, and ran. Then said Ahimaaz the son of Zadok yet again to Joab, 'But howsoever, let me, I pray thee, also run after Cushi'. And Joab said, 'Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?' 'But howsoever,' said he, 'let me run.' And he said unto him, 'Run'. Then Ahimaaz ran by the way of the plain, and overran Cushi.

And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman

And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?’

And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, ‘Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.’

And Solomon awoke; and, behold, it was a dream.

1 Kings iii. 5-15^a

Then came there two women, that were harlots, unto the king, and stood before him. And the one woman said, ‘O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house. And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house. And this woman’s child died in the night; because she overlaid it. And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom. And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.’ And the other woman said, ‘Nay; but the living is my son, and the dead is thy son’.

And the king said, ‘Bring me a sword’. And they brought a sword before the king. And the king said, ‘Divide the living child in two, and give half to the one, and half to the other’. Then spake

was then in an hold, and the garrison of the Philistines was then in Beth-lehem. And David longed, and said, 'Oh that one would give me drink of the water of the well of Beth-lehem, which is by the gate!' And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that was by the gate, and took it, and brought it to David: nevertheless he would not drink thereof, but poured it out unto the LORD. And he said, 'Be it far from me, O LORD, that I should do this: is not this the blood of the men that went in jeopardy of their lives?' therefore he would not drink it.

2 Sam. xxiii. 13-17

THE DEATH OF DAVID

NOW the days of David drew nigh that he should die; and he charged Solomon his son, saying, 'I go the way of all the earth: be thou strong therefore, and shew thyself a man; and keep the charge of the LORD thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself'.

So David slept with his fathers, and was buried in the city of David. Then sat Solomon upon the throne of David his father.

1 Kings ii. 1-3, 10, 12*

THE WISDOM OF SOLOMON

DATE: c. 970 B.C. True wisdom is the gift of God. It guides men in the practical business of daily life, and helps them to decide aright.

IN Gibeon the LORD appeared to Solomon in a dream by night: and God said, 'Ask what I shall give thee'. And Solomon said, 'Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

each ten cubits high. And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he overlaid the cherubims with gold. And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without. And the floor of the house he overlaid with gold, within and without.

Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month. And all the elders of Israel came, and the priests took up the ark. And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

And the priests brought in the ark of the covenant of the LORD unto his place, into the inner shrine of the house, to the most holy place, even under the wings of the cherubims. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD. Then spake Solomon, 'The LORD said that he would dwell in the thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever.'

And Solomon stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands

the woman whose the living child was unto the king, for her heart yearned upon her son, and she said, 'O my lord, give her the living child, and in no wise slay it'. But the other said, 'Let it be neither mine nor thine, but divide it'. Then the king answered and said, 'Give her the living child, and in no wise slay it: she is the mother thereof'. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.

1 Kings iii. 16-22, 24-8

And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. And he spake three thousand proverbs: and his songs were a thousand and five. And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom. 1 Kings iv. 30, 32-4

SOLOMON'S TEMPLE

GOD dwells in heaven, but is present also with his chosen people; and the temple, the token of his presence on earth, was thought to be modelled on the heavenly temple. God is not restricted to one place on earth, but the place which he has appointed for worship is the place where his people may expect to find him.

AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.

And the word of the LORD came to Solomon, saying, 'Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: and I will dwell among the children of Israel, and will not forsake my people Israel'. So Solomon built the house, and finished it.

And within the inner shrine he made two cherubims of olive tree,

and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of the LORD; there was no more spirit in her. And she said to the king, 'It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard. Happy are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.'

And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants.

1 Kings x. 1-10, 13

THE DIVISION OF THE KINGDOM

THE reign of Solomon became famous for the development of culture and the increase of material prosperity and political power. But all his innovations were founded on an unpopular system of forced labour and taxation (1 Kings v. 13 ff.). Under more prudent government Israel might have become a great imperial power. But under Solomon's son the kingdom which David had united was split by revolt, and the division put an end to Israel's political hopes.

Political disaster compelled the nation to look for its empire in the realm of the spirit; and though the northern kingdom, Israel, was completely destroyed by Assyria, the southern kingdom, Judah, survived to fulfil its religious mission.

AND Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead.

toward heaven: and he said, 'LORD God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart: who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, "There shall not fail thee a man in my sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before me as thou hast walked before me". And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Yet have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day: that thine eyes may be open toward this house night and day, even toward the place of which thou hast said, "My name shall be there": that thou mayest hearken unto the prayer which thy servant shall make toward this place. And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place: and when thou hearest, forgive.'

I Kings vi. 1, 11-14, 23, 27-30; viii. 1-6, 9-13, 22-30

THE QUEEN OF SHEBA

FOR the use which Jesus made of this story see Luke xi. 31.

AND when the queen of Sheba heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions: there was not any thing hid from the king, which he told her not.

And when the queen of Sheba had seen all Solomon's wisdom,

So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, 'What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David'. So Israel departed unto their tents. Then king Rehoboam sent Adoram, who was over the tribute; and all Israel stoned him with stones, that he died. Therefore king Rehoboam made speed to get him up to his chariot, to flee to Jerusalem.

So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only. 1 Kings xi. 43; xii. 1-14, 16, 18-20

AHAB AND ELIJAH

THE kingdom was divided 937 B.C. Sixty-two years later, 875 B.C. or 874 B.C., the disastrous reign of Ahab began in the northern kingdom.

To protect Israel against the power of Syria, Ahab made an alliance with the Phoenicians, and married a Zidonian princess. He tried to strengthen the alliance by introducing Israel to the Phoenician religion. He preferred political greatness to religious loyalty, but God sent a prophet to frustrate him.

AHAB the son of Omri reigned over Israel in Samaria twenty and two years. And Ahab the son of Omri did evil in the sight of the LORD above all that were before him. And it came to pass, as if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took to wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria.

And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, 'As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word'.

And the word of the LORD came unto him, saying, 'Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. And it shall be, that thou shalt

And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it, (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) that they sent and called him. And Jeroboam and all the congregation of Israel came, and spake unto Rehoboam, saying, 'Thy father made our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee'. And he said unto them, 'Depart yet for three days, then come again to me'. And the people departed.

And king Rehoboam consulted with the old men, that stood before Solomon his father while he yet lived, and said, 'How do ye advise that I may answer this people?' And they spake unto him, saying, 'If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever'. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and which stood before him: and he said unto them, 'What counsel give ye that we may answer this people, who have spoken to me, saying, "Make the yoke which thy father did put upon us lighter"? And the young men that were grown up with him spake unto him, saying, "Thus shalt thou speak unto this people that spake unto thee, saying, "Thy father made our yoke heavy, but make thou it lighter unto us"; thus shalt thou say unto them, "My little finger shall be thicker than my father's loins. And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions."'

So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, 'Come to me again the third day'. And the king answered the people roughly, and forsook the old men's counsel that they gave him; and spake to them after the counsel of the young men, saying, 'My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions'.

And it came to pass, when Ahab saw Elijah, that Ahab said unto him, 'Art thou he that troubleth Israel?' And he answered, 'I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim. Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat of Jezebel's table.' So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

And Elijah came unto all the people, and said, 'How long halt ye between two opinions? if the LORD be God, follow him: but if Baal, then follow him'. And the people answered him not a word. Then said Elijah unto the people, 'I, even I only, remain a prophet of the LORD; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under: and call ye on the name of your gods, and I will call on the name of the LORD: and the God that answereth by fire, let him be God.' And all the people answered and said, 'It is well spoken'.

And Elijah said unto the prophets of Baal, 'Choose you one bullock for yourselves, and dress it first; for ye are many; and call on the name of your gods, but put no fire under'. And they took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, 'O Baal, hear us'. But there was no voice, nor any that answered. And they leaped upon the altar which was made. And it came to pass at noon, that Elijah mocked them, and said, 'Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked'. And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came to pass, when midday was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded.

And Elijah said unto all the people, 'Come near unto me'. And

drink of the brook; and I have commanded the ravens to feed thee there.' So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.

And the word of the LORD came unto him, saying, 'Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee'. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, 'Fetch me, I pray thee, a little water in a vessel, that I may drink'. And as she was going to fetch it, he called to her, and said, 'Bring me, I pray thee, a morsel of bread in thine hand'. And she said, 'As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die'. And Elijah said unto her, 'Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the LORD God of Israel, "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth"'. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah.

1 Kings xvi. 29^b-32; xvii. 1-16

MOUNT CARMEL

'YE cannot serve God and Mammon' (Matt. vi. 24), and ye cannot serve the God of Israel and Baal; God demands an undivided loyalty.

AND it came to pass after many days, that the word of the LORD came to Elijah in the third year, saying, 'Go, shew thyself unto Ahab; and I will send rain upon the earth'. And Elijah went to shew himself unto Ahab. And there was a sore famine in Samaria.

ELIJAH'S FLIGHT

IN the depression that follows great spiritual excitement, Elijah gives way to despair. He is comforted by the assurance that he is not alone, but the 'still, small voice' or 'voice of thin silence' (Hebrew) seems to point to the utter silence and devastation of the wilderness, the end of civilization, to be followed (xix. 15-17) by political revolution.

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword. Then Jezebel sent a messenger unto Elijah, saying, 'So let the gods do to me, and more also, if I make not thy life as the life of one of them by to morrow about this time'. And when he saw that, he arose, and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, 'It is enough; now, O LORD, take away my life; for I am not better than my fathers'. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, 'Arise and eat'. And he looked, and, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again. And the angel of the LORD came again the second time, and touched him, and said, 'Arise and eat; because the journey is too great for thee'. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

And he came thither unto a cave, and lodged there; and, behold, the word of the LORD came to him, and he said unto him, 'What doest thou here, Elijah?' And he said, 'I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.' And he said, 'Go forth, and stand upon the mount before the LORD'. And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in

all the people came near unto him. And he repaired the altar of the LORD that was broken down. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, 'Fill four barrells with water, and pour it on the burnt sacrifice, and on the wood'. And he said, 'Do it the second time'. And they did it the second time. And he said, 'Do it the third time'. And they did it the third time. And the water ran round about the altar; and he filled the trench also with water.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, 'LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou art the LORD God, and that thou hast turned their heart back again.' Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, 'The LORD, he is the God; the LORD, he is the God'. And Elijah said unto them, 'Take the prophets of Baal; let not one of them escape'. And they took them: and Elijah brought them down to the brook Kishon, and slew them there.

And Elijah said unto Ahab, 'Get thee up, eat and drink; for there is a sound of abundance of rain'. So Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees, and said to his servant, 'Go up now, look toward the sea'. And he went up, and looked, and said, 'There is nothing'. And he said, 'Go again seven times'. And it came to pass at the seventh time, that he said, 'Behold, there ariseth a little cloud out of the sea, like a man's hand'. And he said, 'Go up, say unto Ahab, "Prepare thy chariot, and get thee down, that the rain stop thee not" '. And it came to pass in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel. And the hand of the LORD was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

1 Kings xviii. 1-2, 17-30, 33-46

he laid him down upon his bed, and turned away his face, could eat no bread.

Jezebel his wife came to him, and said unto him, 'Why is thy spirit so sad, that thou eatest no bread?' And he said unto her, 'Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it: and he answered, "I will not give thee my vineyard"'. And Jezebel his wife said unto him, 'Thou now govern the kingdom of Israel? arise, and eat bread, let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite'.

And she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that dwelt in his city, dwelling with Naboth. And she wrote in the letters, saying, 'Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, to bear witness against him, saying, "Thou didst blaspheme God and the king"'. And then carry him out, and stone him, that he may die.'

And the men of his city, even the elders and the nobles who were the inhabitants in his city, did as Jezebel had sent unto them. And they sent to Jezebel, saying, 'Naboth is stoned, and is dead'. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it. And the word of the LORD came unto Elijah the Tishbite, saying, 'Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt say unto him, saying, "Thus saith the LORD, Hast thou killed, and also taken possession?" And thou shalt speak unto him, saying, "Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine"'. And he said to Elijah, 'Hast thou found me, O mine enemy?' And he answered, 'I have found thee: because thou hast sold thyself to work evil in the sight of the LORD'.

pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: and after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.

And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, 'What doest thou here, Elijah?' And he said, 'I have been very jealous for the LORD God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away'.

And the LORD said unto him, 'Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah shalt thou anoint to be prophet in thy room. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.'

1 Kings xix. 1-18

NABOTH'S VINEYARD

TRUE religion is the only safeguard of justice and liberty.

AND it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria. And Ahab spake unto Naboth, saying, 'Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house: and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money'. And Naboth said to Ahab, 'The LORD forbid it me, that I should give the inheritance of my fathers unto thee'. And Ahab came into his house heavy and displeased because of the word which Naboth the Jezreelite had spoken to him.

saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, "These have no master: let them return every man to his house in peace"'. And the king of Israel said unto Jehoshaphat, 'Did I not tell thee that he would prophesy no good concerning me, but evil?'

So the king of Israel and Jehoshaphat the king of Judah went up to Ramoth-gilead. And the king of Israel said unto Jehoshaphat, 'I will disguise myself, and enter into the battle; but put thou on thy robes'. And the king of Israel disguised himself, and went into the battle. But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, 'Fight neither with small nor great, save only with the king of Israel'. And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, 'Surely it is the king of Israel'. And they turned aside to fight against him: and Jehoshaphat cried out. And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.

And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness; wherefore he said unto the driver of his chariot, 'Turn thine hand, and carry me out of the host; for I am wounded'. And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot. And there went a proclamation throughout the host about the going down of the sun, saying, 'Every man to his city, and every man to his own country'.

So the king died, and was brought to Samaria; and they buried the king in Samaria.

I Kings xxii. 1-9, 13-18, 29-37

THE CHARIOT OF FIRE

ELIJAH was a stronger bulwark to Israel than chariots and horsemen. Because it was believed that he had not died, but had been mysteriously caught up to heaven, the expectation grew up that he would return as herald of the Messiah (Mal. iv. 5; Mark vi. 15).

AND it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. And Elijah said unto Elisha, 'Tarry here, I pray thee; for

THE DEATH OF AHAB

THE man who speaks in the name of God is rarely popular (cf. John iii. 19). Tyrants prefer their flatterers around them, but pay the consequences of acting on bad advice.

AND they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, 'Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?' And he said unto Jehoshaphat, 'Wilt thou go with me to battle to Ramoth-gilead?' And Jehoshaphat said to the king of Israel, 'I am as thou art, my people as thy people, my horses as thy horses'.

And Jehoshaphat said unto the king of Israel, 'Enquire, I pray thee, at the word of the LORD to day'. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, 'Shall I go against Ramoth-gilead to battle, or shall I forbear?' And they said, 'Go up; for the Lord shall deliver it into the hand of the king'. And Jehoshaphat said, 'Is there not here a prophet of the LORD besides, that we might enquire of him?' And the king of Israel said unto Jehoshaphat, 'There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil'. And Jehoshaphat said, 'Let not the king say so'.

Then the king of Israel called an officer, and said, 'Hasten hither Micaiah the son of Imlah'. And the messenger that was gone to call Micaiah spake unto him, saying, 'Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good'. And Micaiah said, 'As the LORD liveth, what the LORD saith unto me, that will I speak'.

So he came to the king. And the king said unto him, 'Micaiah, shall we go against Ramoth-gilead to battle, or shall we forbear?' And he answered him, 'Go, and prosper: for the LORD shall deliver it into the hand of the king'. And the king said unto him, 'How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD?' And he said, 'I

NAAMAN THE LEPER

NAAMAN wanted God's gift of health on his own terms. It needed humility to wash in the insignificant stream of Jordan.

NOW Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the LORD had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife. And she said unto her mistress, 'Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy'. And one went in, and told his lord, saying, 'Thus and thus said the maid that is of the land of Israel'.

And the king of Syria said, 'Go to, go, and I will send a letter unto the king of Israel'. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, 'Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy'. And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, 'Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? wherefore consider, I pray you, and see how he seeketh a quarrel against me'.

And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, 'Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel'. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, 'Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean'.

But Naaman was wroth, and went away, and said, 'Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of

the LORD hath sent me to Beth-el'. And Elisha said unto him, 'As the LORD liveth, and as thy soul liveth, I will not leave thee'. So they went down to Beth-el. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, 'Knowest thou that the LORD will take away thy master from thy head to day?' And he said, 'Yea, I know it; hold ye your peace'.

And Elijah said unto him, 'Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho'. And he said, 'As the LORD liveth, and as thy soul liveth, I will not leave thee'. So they came to Jericho. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, 'Knowest thou that the LORD will take away thy master from thy head to day?' And he answered, 'Yea, I know it; hold ye your peace'.

And Elijah said unto him, 'Tarry, I pray thee, here; for the LORD hath sent me to Jordan'. And he said, 'As the LORD liveth, and as thy soul liveth, I will not leave thee'. And they two went on. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

And it came to pass, when they were gone over, that Elijah said unto Elisha, 'Ask what I shall do for thee, before I be taken away from thee'. And Elisha said, 'I pray thee, let a double portion of thy spirit be upon me'. And he said, 'Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so'.

And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, 'My father, my father, the chariot of Israel, and the horsemen thereof'. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back. And when the sons of the prophets which were to view at Jericho saw him, they said, 'The spirit of Elijah doth rest on Elisha'. And they came to meet him, and bowed themselves to the ground before him.

2 Kings II. 1-7, 9-13, 15

THE CAPTIVITY OF ISRAEL

DATE: 722 B.C. The punishment of national apostasy is national disaster. God uses the strength of pagan nations to punish his own people.

IN the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. For so it was, that the children of Israel had sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and of the kings of Israel, which they had made. Therefore the LORD was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. 2 Kings xvii. 6-8, 18

THE DELIVERANCE OF JUDAH

DATE: 700 B.C. It is thought that plague broke out in Sennacherib's camp. The Greek historian Herodotus gives another but similar account.

NOW in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And the king of Assyria sent Tartan and Rabsaris and Rab-shakeh from Lachish to king Hezekiah with a great host against Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the conduit of the upper pool, which is in the highway of the fuller's field.

And when they had called to the king, there came out to them Eliakim the son of Hilkiah, which was over the household, and Shebna the scribe, and Joah the son of Asaph the recorder. And Rab-shakeh said unto them, 'Speak ye now to Hezekiah, "Thus saith the great king, the king of Assyria, What confidence is this wherein thou trustest? Now, behold, thou trustest upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it

Damascus, better than all the waters of Israel? may I not wash in them, and be clean?' So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, 'My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, "Wash, and be clean"?' Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

2 Kings v. 1-14

THE DEATH OF JEZEBEL

THE savage vengeance of Jehu is especially due to the memory of the crime against Naboth. See p. 108.

AND when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, 'Had Zimri peace, who slew his master?' And he lifted up his face to the window, and said, 'Who is on my side? who?' And there looked out to him two or three eunuchs. And he said, 'Throw her down'. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, 'Go, see now this cursed woman, and bury her: for she is a king's daughter'. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, 'This is the word of the LORD, which he spake by his servant Elijah the Tishbite, saying, "In the portion of Jezreel shall dogs eat the flesh of Jezebel: and the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel"'.
2 Kings ix. 30-7

And Hezekiah prayed before the LORD, and said, 'O LORD God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. LORD, bow down thine ear, and hear: open, LORD, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the LORD God, even thou only.'

Then Isaiah the son of Amoz sent to Hezekiah, saying, 'Thus saith the LORD God of Israel, "That which thou hast prayed to me against Sennacherib king of Assyria I have heard". Therefore thus saith the LORD concerning the king of Assyria, "He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD. For I will defend this city, to save it, for mine own sake, and for my servant David's sake." '

And it came to pass that night, that the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

2 Kings xviii. 13, 17-19, 21-2, 25-7, 28-36; xix. 15-20, 32-6

THE REFORMATION OF JOSIAH

DATE: 621 B.C. The book of Deuteronomy is discovered, and prompts king Josiah to make a last attempt to reform Judah. (For the contents of Deuteronomy see pp. 135-40.)

AND it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying, 'Go up to Hilkiah the high priest, that he may sum the silver which is brought into

will go into his hand, and pierce it: so is Pharaoh king of Egypt unto all that trust on him. But if ye say unto me, We trust in the LORD our God: is not that he, whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem? Am I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.” ’

Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, ‘Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jews’ language in the ears of the people that are on the wall’. But Rab-shakeh said unto them, ‘Hath my master sent me to thy master, and to thee, to speak these words? hath he not sent me to the men which sit on the wall.’

Then Rab-shakeh stood and cried with a loud voice in the Jews’ language, and spake, saying, ‘Hear the word of the great king, the king of Assyria: “Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in the LORD, saying, The LORD will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria. Harken not to Hezekiah: for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his fig tree, and drink ye every one the waters of his cistern: until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he persuadeth you, saying, The LORD will deliver us. Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand? Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the LORD should deliver Jerusalem out of mine hand?” ’ But the people held their peace, and answered him not a word: for the king’s commandment was, saying, ‘Answer him not’.

over from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah; but in the eighteenth year of king Josiah, wherein this passover was holden to the LORD in Jerusalem.

And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

Notwithstanding the LORD turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations that Manasseh had provoked him withal.

And the LORD said, 'I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there'.

2 Kings **xxiii.** 21-3, 25-7

THE DEATH OF JOSIAH

NOW the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?

In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre.

2 Kings **xxiii.** 28-30^a

THE CAPTIVITY OF JUDAH

FALL of Jerusalem 597 B.C.; burning of the temple 586 B.C. The reform failed, and Judah succumbed to invasion from Babylon. In exile they had to learn that their religious vocation could be carried on in spite of the loss of independence.

Fall of Jerusalem 597 B.C.

AT that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar king of Babylon came against the city, and his

the house of the LORD, which the keepers of the door have gathered of the people: and let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give it to the doers of the work which is in the house of the LORD, to repair the breaches of the house, unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house'. Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully.

And Hilkiash the high priest said unto Shaphan the scribe, 'I have found the book of the law in the house of the LORD.' And Hilkiash gave the book to Shaphan, and he read it. And Shaphan the scribe came to the king, and brought the king word again, and said, 'Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD'. And Shaphan the scribe shewed the king, saying, 'Hilkiash the priest hath delivered me a book'. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

And the king sent, and they gathered unto him all the elders of Judah and of Jerusalem. And the king went up into the house of the LORD, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, both small and great: and he read in their ears all the words of the book of the covenant which was found in the house of the LORD. And the king stood by a pillar, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant.

2 Kings xxii. 3-11; xxiii. 1-3

THE SOLEMN PASSOVER

AND the king commanded all the people, saying, 'Keep the passover unto the LORD your God, as it is written in the book of this covenant'. Surely there was not holden such a pass-

V

THE OLD TESTAMENT CHURCH THE PROPHETS

THE prophets are men who have heard and obeyed the call to speak in the name of God. They are in God's secret (Amos iii. 7), and are therefore able to interpret to men what God is doing in history. But since God has called Israel into partnership with himself in the working out of his purpose, the prophets can also declare what he requires of his people, and denounce those who fail to respond. They foretell disaster for the rebellious, but, since God's purposes cannot be overthrown by man's disobedience, they look also for the day, when God will triumph openly.

servants did besiege it. And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers: and the king of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths: none remained, save the poorest sort of the people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land, those carried he into captivity from Jerusalem to Babylon. 2 Kings xxi. 10-15

Burning of the Temple 586 B.C.

And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: and he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. But the captain of the guard left of the poor of the land to be vinedressers and husbandmen. 2 Kings xxv. 8-12

BEFORE THE EXILE

AMOS

DATE: 760-750 B.C. Amos, a native of the southern kingdom, is sent to speak to the northern. He foresees the overthrow of Samaria by Assyria, and sees in this the hand of God punishing his people for injustice. To be God's chosen people is not simply a privilege, but a responsibility; to whom much is given, of him much will be required. God demands not ritual but righteousness.

HEAR this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, 'You only have I known of all the families of the earth: therefore I will punish you for all your iniquities'. Can two walk together, except they be agreed? Will a lion roar in the forest, when he hath no prey? will a young lion cry out of his den, if he have taken nothing? Can a bird fall in a snare upon the earth, where no gin is for him? shall one take up a snare from the earth, and have taken nothing at all? Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it? Surely the LORD God will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the LORD God hath spoken, who can but prophesy?

Amos iii. 1-5

Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el. Ye who turn judgment to wormwood, and leave off righteousness in the earth, seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the LORD is his name: that strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of

that we may sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat?' The LORD hath sworn by the excellency of Jacob, 'Surely I will never forget any of their works'. Shall not the land tremble for this, and every one mourn that dwelleth therein?

'Behold, the days come', saith the Lord God, 'that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find it.'

Amos viii. 4-8^a, 11-12

HOSEA

DATE: 750-735 B.C. Hosea is a native of the northern kingdom, and speaks to them with more sympathy than Amos. He had an unfaithful wife whom he still loved, and he saw that this private tragedy had happened to him to teach him that God still loves Israel though Israel has been unfaithful to him. It was God's free choice that singled Israel out from the other nations, and it is his free grace alone that can restore the prodigal to his father's house.

I WILL betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.'

Hos. ii. 19, 20

Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth.

O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the

hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

Amos v. 6-12

‘Woe unto you that desire the day of the LORD! to what end is it for you? the day of the LORD is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the LORD be darkness, and not light? even very dark, and no brightness in it?

‘I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream. Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?’

Amos v. 18-25

Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, ‘Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, “Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land”.’ Also Amaziah said unto Amos, ‘O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Beth-el: for it is the king’s chapel, and it is the king’s court’.

Then answered Amos, and said to Amaziah, ‘I was no prophet, neither was I a prophet’s son; but I was an herdman, and a gatherer of sycamore fruit: and the LORD took me as I followed the flock, and the LORD said unto me, “Go, prophesy unto my people Israel”’.

Amos vii. 10-15

Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, ‘When will the new moon be gone,

ISAIAH

DATE: 740–701 B.C. Isaiah is the prophet of God's holiness, which demands a humble reverence from man. He expects a Day of the Lord, when God will put down the mighty from their seat. He uses the fall of Samaria as a warning to Judah, and calls the people to find security against Assyria not in alliance with Egypt, but in true religion. He realizes that his appeal is largely wasted, but prophesies that a remnant will return to God. So sure is he of the power of God that he looks forward to a new age under a righteous king—a hope which was fulfilled beyond his imagining by the coming of Christ.

The Call of the Prophet

IN the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with two he covered his face, and with two he covered his feet, and with two he did fly. And one cried unto another, and said, 'Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory'. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, 'Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts'. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, 'Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged'. Also I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I; send me'.

Isa. vi. 1–8

The Great Assize

HEAR, O heavens, and give ear, O earth: for the LORD hath spoken, 'I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's manger: but Israel doth not know, my people doth not consider.' Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the

prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings.

Hos. vi. 1-6

‘When Israel was a child, then I loved him, and called my son out of Egypt. I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them. How shall I give thee up, Ephraim? how shall I deliver thee, Israel? mine heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I am God, and not man; the Holy One in the midst of thee.’

Hos. xi. 1, 3-4, 8^a, 8^c-9

O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, ‘Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy.’

I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, ‘What have I to do any more with idols?’ I have heard him, and observed him: I am like a green fir tree. From me is thy fruit found.

Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.

Hos. xiv

The Day of the Lord

ENTER into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day. For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low: and upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant vessels. And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low: and the LORD alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

Isa. ii. 10-21

The Song of the Vineyard

NOW will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

And now go to; I will tell you what I will do to my vineyard: I

LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah. 'To what purpose is the multitude of your sacrifices unto me?' saith the LORD: 'I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood.'

'Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together,' saith the LORD: 'though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword:' for the mouth of the LORD hath spoken it.

For thus saith the Lord God, the Holy One of Israel; 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength': and ye would not. But ye said, 'No; for we will flee upon horses'; therefore shall ye flee: and, 'We will ride upon the swift'; therefore shall they that pursue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill.

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the LORD! Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

Isa. xxx. 6-7, 15-17; xxxi. 1-3

The Righteous King

THE people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of

will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down: and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

For the vineyard of the LORD of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry.

Isa. v. 1-7

The Remnant

O ASSYRIAN, the rod of mine anger, the staff in whose hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. For he saith, 'Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? As my hand hath found the kingdoms of the idols, whose graven images did excel those of Jerusalem and of Samaria; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?'

And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon the LORD, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the mighty God.

Isa. x. 5-11, 20-1

Alliance with Egypt

I NTO the land of trouble and anguish, from whence come the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people that shall not profit them. For the Egyptians shall help in vain, and to no purpose: therefore have I cried concerning this, 'Their strength is to sit still'.

thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, 'Is not the LORD among us? none evil can come upon us'. Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

Mic. iii. 9-12

But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established over the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, 'Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem'. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the LORD of hosts hath spoken it.

Mic. iv. 1-4

(The same passage comes also in Isaiah ii. 2-4)

But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time when she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for now shall he be great unto the ends of the earth.

Mic. v. 2-4

Hear ye now what the LORD saith; arise, contend thou before the mountains, and let the hills hear thy voice. Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel. 'O my people, what have I done unto thee? and wherein have I wearied thee? testify against me. For I brought

his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and give decision with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.

ISA. ix. 2, 6-7; xl. 1-9; xxxii. 1-4

MICAH

DATE: 702 B.C. Micah prophesies the fall of Jerusalem because of its vice and godlessness. The passages which look forward to a great new future under a ruler from Bethlehem may be a comment by a later hand. In the last passage Micah sums up the teaching of Amos about the righteousness of God, of Hosea about his mercy, and of Isaiah about his holiness, which require a corresponding righteousness, mercy, and humility in men.

HEAR this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity. The heads thereof judge for reward, and the priests

not': and to Zion, 'Let not thine hands be slack'. The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. 'At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes,' saith the LORD.

Zeph. iii. 14-17, 20

DEUTERONOMY

DATE: 621 B.C. For the finding of this book see 2 Kings xxii (p. 117). The old laws and stories were rewritten in the light of the teaching of the eighth-century prophets. This code was an attempt to take seriously the demands of God in national life. As with the earlier law book in Exodus (see pp. 52-4), this code is ascribed to Moses, and written as though the entry into Canaan still lay in the future.

HEAR, O Israel: the LORD our God is one LORD: and thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.'

Deut. vi. 4-9

'All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.

thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.'

Wherewith shall I come before the LORD, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old? Will the LORD be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

Mic. vi. 1-4, 6-8

ZEPHANIAH

DATE: 627 B.C. A Scythian invasion from the north threatened to overrun Judah, and Zephaniah proclaimed that this was the Day of the Lord, when sin would be punished by destruction. The danger passed by, and the prophet took this as an assurance of the ultimate salvation of God's people.

THE great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the LORD: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the LORD's wrath; but the whole land shall be devoured by the fire of his zeal: for he shall make even a speedy riddance of all them that dwell in the land. Zeph. i. 14-18

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, 'Fear thou

poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.'

Deut. xv. 7-8

Justice

'Judges and officers shalt thou make thee in all thy gates, which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous.'

Deut. xvi. 18-19

Cities of refuge

'When the LORD thy God hath cut off the nations, whose land the LORD thy God giveth thee, and thou succeedest them, and dwellest in their cities, and in their houses; thou shalt separate three cities for thee in the midst of thy land, which the LORD thy God giveth thee to possess it. Thou shalt prepare thee the way, and divide the borders of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.'

Deut. xix. 1-3

Law of homicide

'And this is the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not in time past; as when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the shaft, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: lest the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and slay him; whereas he was not worthy of death, inasmuch as he hated him not in time past.'

Deut. xix. 4-6

Law of murder

'But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: then the elders of his city shall send and

'Thy raiment grew not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.

'Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

'For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass. When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.'

Deut. viii. 1-10

'And now, Israel, what doth the LORD thy God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul.'

Deut. x. 12

Religious duties

'But when ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety; then there shall be a place which the LORD your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the LORD: and ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your menservants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no portion nor inheritance with you.'

Deut. xii. 10-12

Charity

'If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the LORD thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy

that thou wast a bondman in the land of Egypt: therefore I command thee to do this thing.'

Deut. xxiv. 19-22

Kindness to animals

'Thou shalt not muzzle the ox when he treadeth out the corn.'

Deut. xxv. 4

Just measures

'Thou shalt not have in thy bag divers weights, a great and a small. Thou shalt not have in thine house divers measures, a great and a small. But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.'

Deut. xxv. 13-15

'And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

'But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the offspring of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.'

Deut. xxviii. 1-6, 15-19

'For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, "Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?" Neither is it beyond

fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee.'

Deut. xix. 11-13

Law of property

'Thou shalt not remove thy neighbour's landmark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.'

Deut. xix. 14

Laws of evidence

'One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

'If a false witness rise up against any man to testify against him that which is wrong; then both the men, between whom the controversy is, shall stand before the LORD, before the priests and the judges, which shall be in those days; and the judges shall make diligent inquisition: and, behold, if the witness be a false witness, and hath testified falsely against his brother; then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you. And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you. And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.'

Deut. xix. 15-21

Against meanness

'When thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands. When thou beatest thine olive tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember

for spoiling and violence are before me : and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth : for the wicked doth compass about the righteous ; therefore wrong judgment proceedeth.

‘Behold ye among the heathen, and regard, and wonder marvelously : for I will work a work in your days, which ye will not believe, though it be told you. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places that are not their’s. They are terrible and dreadful : their judgment and their dignity shall proceed of themselves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves : and their horsemen shall spread themselves, and their horsemen shall come from far ; they shall fly as the eagle that hasteth to eat. They come all of them for violence : their faces are set eagerly as the east wind, and thus gather captives as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them : they shall deride every strong hold ; for they shall heap dust, and take it.’

Art thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment ; and, O mighty God, thou hast established them for correction. Thou art of purer eyes than to behold evil, and canst not look on iniquity : wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? And makest men as the fishes of the sea, as the creeping things, that have no ruler over them?

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what answer I receive to my plea. And the LORD answered me, and said, ‘Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie : though it tarry, wait for it ; because it will surely come, it will not tarry.’

What profiteth the graven image that the maker thereof hath graven it ; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols? Woe unto him

the sea, that thou shouldest say, "Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?" But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

'See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the LORD thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it. But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I forewarn you this day, that ye shall surely perish, and that ye shall not prolong your days upon the land, whither thou passest over Jordan to go to possess it. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy offspring may live: that thou mayest love the LORD thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the LORD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.' Deut. xxx. 11-20

HABAKKUK

DATE: 605 B.C. The Assyrian capital, Nineveh, was captured in 612 B.C. by the combined armies of the Medes, the Scythians, and the Chaldeans (Babylonians). King Josiah of Judah was killed in 608 B.C. at the battle of Megiddo against an Egyptian invasion under Pharaoh Necho. In 605 B.C. Necho was routed by the Chaldeans under Nebuchadnezzar at Carchemish, after which the Chaldeans were the dominant power. At this point Habakkuk foresees a Chaldean invasion as a punishment for Judah's sins. Habakkuk was a contemporary of Jeremiah, who prophesied both before and after Habakkuk. But as the prophesies of Jeremiah extended into the exile, Habakkuk is here put before him.

O LORD, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance?

for I am a child'. But the LORD said unto me, 'Say not, "I am a child": for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee,' saith the LORD. Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, 'Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.'

Moreover the word of the LORD came unto me, saying, 'Jeremiah, what seest thou?' And I said, 'I see a rod of an almond tree.' Then said the LORD unto me, 'Thou hast well seen: for I will hasten my word to perform it'. And the word of the LORD came unto me the second time, saying, 'What seest thou?' And I said, 'I see a seething pot; and the face thereof is toward the north'. Then the LORD said unto me, 'Out of the north an evil shall break forth upon all the inhabitants of the land'.

Jer. i. 4-14

His Preaching

MY people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.

Jer. ii. 13, 21-2, 32

The return of chaos

I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the LORD, and by his fierce anger.

Jer. iv. 23-6

that saith to the wood, 'Awake'; to the dumb stone, 'Arise', it shall teach! Behold, it is laid over with gold and silver, and there is no breath at all in the midst of it. But the LORD is in his holy temple: let all the earth keep silence before him.

Although the fig tree shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive shall fail,
And the fields shall yield no meat;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet I will rejoice in the LORD,
I will joy in the God of my salvation.

Hab. i. 2-10, 12-14; ii. 1-3, 18-20; iii. 17-18

BEFORE, AND DURING, THE EXILE

JEREMIAH

DATE: 626-586 B.C. Against his will Jeremiah is compelled to prophesy against Judah and to foretell her destruction by Babylon because of her sin. He can find no honest man in Jerusalem, the temple worship is corrupt, and the official leaders of religion see nothing wrong. For a while he hoped that the reformation of Josiah might succeed, and the people be persuaded to keep the law of Deuteronomy, but he soon lost that hope. It hurt him to speak against his people, for he loved them; and his vocation made him desperately lonely. But he saw that by breaking the nation God would be able to make something new of it, and so, after the fall of Jerusalem, he writes to the exiles in Babylon to expect a restoration. His one source of optimism is that God cannot fail. The old covenant has broken down; there must be a new covenant to fulfil God's purpose. (See Mark xiv. 24.)

The Call of the Prophet

THEN the word of the LORD came unto me, saying, 'Before I formed thee I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations'. Then said I, 'Ah, Lord God! behold, I cannot speak:

name, and say, We are delivered to do all these abominations? Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, saith the LORD.'

Jer. vii. 3-11

His Faith

RIGHTEOUS art thou, O LORD, when I plead with thee: yet let me talk with thee of thy judgments: Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously? How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they say, 'God shall not see our doings'.

'If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?'

Jer. xii. 1, 4-5

Hast thou utterly rejected Judah? hath thy soul loathed Zion? why hast thou smitten us, and there is no healing for us? we looked for peace, and there is no good; and for the time of healing, and behold trouble! We acknowledge, O LORD, our wickedness, and the iniquity of our fathers: for we have sinned against thee. Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vain gods of the Gentiles that can cause rain? or can the heavens give showers? art not thou he, O LORD our God? therefore we will wait upon thee: for thou hast made all these things.

Jer. xiv. 19-22

O LORD, thou hast deceived me, and I was deceived: thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me. For since I spake, I cried out, I cried violence and spoil; because the word of the LORD was made a reproach unto me, and a derision, daily. Then I said, 'I will not make mention of him, nor speak any more in his name'. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.

Jer. xx. 7-9

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, 'The LORD liveth'; surely they swear falsely. O LORD, are not thine eyes upon the truth? thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction: they have made their faces harder than a rock; they have refused to return. Therefore I said, 'Surely these are poor; they are foolish: for they know not the way of the LORD, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God': but these have altogether broken the yoke, and burst the bonds. Wherefore a lion out of the forest shall slay them, and a wolf of the evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased.

A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?

Jer. v. 1-6, 30-1

'Thus saith the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

'Behold, ye trust in lying words, that cannot profit. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; and come and stand before me in this house, which is called by my

“For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you hope in your latter end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the LORD: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.”

Jer. xxix. 4-7, 10-14

The New Covenant

‘CAN the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.’

‘Behold, the days come,’ saith the LORD, ‘that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them,’ saith the LORD: ‘But this shall be the covenant that I will make with the house of Israel; After those days,’ saith the LORD, ‘I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, “Know the LORD”: for they shall all know me, from the least of them unto the greatest of them,’ saith the LORD: ‘for I will forgive their iniquity, and I will remember their sin no more.’

Jer. xiii. 23; xxxi. 31-4

Jeremiah's imprisonment and release

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, heard the words that Jeremiah had spoken unto all the people, saying, ‘Thus saith the LORD, “He that remaineth in this city shall die by the sword, by the famine, and by the

The Potter

THE word which came to Jeremiah from the LORD, saying, 'Arise, and go down to the potter's house, and there I will cause thee to hear my words'. Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it. Then the word of the LORD came to me, saying, 'O house of Israel, cannot I do with you as this potter?' saith the LORD. 'Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel.'

Jer. xviii. 1-6

The Hope of the future

BEHOLD, the days come,' saith the LORD, 'that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come,' saith the LORD, 'that they shall no more say, "The LORD liveth, which brought up the children of Israel out of the land of Egypt"; but, "The LORD liveth, which brought up and which led the offspring of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land".'

Jer. xxiii. 5-8

Jeremiah's Letter to the Exiles in Babylon

THUS saith the LORD of hosts, the God of Israel, unto all that are carried away captives, whom I have caused to be carried away from Jerusalem unto Babylon; "Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the LORD for it: for in the peace thereof shall ye have peace.

DURING THE EXILE

EZEKIEL

DATE: 597-572 B.C. Ezekiel was among the first exiles from Jerusalem, when the city fell in 597, and from Babylon he foretells the final destruction of the city in 586. He is a preacher of personal religion and responsibility, but he never forgets that Israel is God's chosen people. He bases his hope of restoration on the grace of God, who can give men a new heart, and can send his Spirit to bring life to a nation spiritually dead. He has been called 'the priest-prophet': he combines the call to personal religion with the re-establishment of the corporate worship.

The Call of the Prophet

THE word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him.

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And the living creatures ran and returned as the appearance of a flash of lightning. And the likeness of the firmament upon the heads of the living creature was as the colour of the terrible crystal, stretched forth over their heads above. And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the

pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live". Thus saith the LORD, "This city shall surely be given into the hand of the king of Babylon's army, which shall take it". Therefore the princes said unto the king, 'We beseech thee, let this man be put to death: for thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt'. Then Zedekiah the king said, 'Behold, he is in your hand: for the king is not he that can do any thing against you'. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech, that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire. Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin; Ebed-melech went forth out of the king's house, and spake to the king, saying, 'My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city'. Then the king commanded Ebed-melech the Ethiopian, saying, 'Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die'. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebed-melech the Ethiopian said unto Jeremiah, 'Put now these old cast clouts and rotten rags under thine arm-holes under the cords'. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison.

Jer. xxxviii. 1-13

‘The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die?’ saith the Lord GOD: ‘and not that he should return from his ways, and live?’

Ezek. xviii. 2-5, 7-9, 20-3

The Watchman

A GAIN the word of the LORD came unto me, saying, ‘Son of man, speak to the children of thy people, and say unto them, “When I bring the sword upon a land, if the people of the land take a man from among them, and set him for their watchman: if when he seeth the sword come upon the land, he blow the trumpet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman’s hand.”’

‘So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, “O wicked man, thou shalt surely die”; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.’

Ezek. xxxiii. 1-9

glory of the LORD. And when I saw it, I fell upon my face, and I heard a voice of one that spake.

And he said unto me, 'Son of man, stand upon thy feet, and I will speak unto thee'. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. And he said unto me, 'Son of man, I send thee to the children of Israel, to a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, even unto this very day. For they are impudent children and stiffhearted. I do send thee unto them; and thou shalt say unto them, "Thus saith the Lord God". And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a prophet among them. And thou, son of man, be not afraid of them, neither be afraid of their words, though briers and thorns be with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. And thou shalt speak my words unto them, whether they will hear, or whether they will forbear.'

Ezek. i. 3-6, 14, 22, 26-8; ii. 1-7^a

Individual Responsibility

WHAT mean ye, that ye use this proverb concerning the land of Israel, saying, "The fathers have eaten sour grapes, and the children's teeth are set on edge"? As I live,' saith the Lord GOD, 'ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die. But if a man be just, and do that which is lawful and right, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments, to deal truly; he is just, he shall surely live,' saith the Lord GOD.

I gave to your fathers; and ye shall be my people, and I will be your God.”’

Ezek. xxxvi. 22-8

The Valley of Dry Bones

THE hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, ‘Son of man, can these bones live?’ And I answered, ‘O Lord GOD, thou knowest’. Again he said unto me, ‘Prophecy upon these bones, and say unto them, “O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the LORD.”’

So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, ‘Prophecy unto the wind, prophecy, son of man, and say to the wind, “Thus saith the Lord GOD; Come from the four winds, O breath, and breathe upon these slain, that they may live”’. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

Then he said unto me, ‘Son of man, these bones are the whole house of Israel: behold, they say, “Our bones are dried, and our hope is lost: we are clean cut off”. Therefore prophecy and say unto them, “Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own

The Shepherd

“**F**OR thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord GOD. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment.”

Ezek. xxxiv. 11-16

A New Heart

“**T**HEREFORE say unto the house of Israel, “Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that

according to the vision that I saw when I came to destroy the city: and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. And the glory of the LORD came into the house by the way of the gate whose prospect is toward the east. So the spirit took me up, and brought me into the inner court; and, behold, the glory of the LORD filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And he said unto me, 'Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile, neither they, nor their kings. Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house; Upon the top of the mountain the whole limit thereof round about shall be most holy. Behold, this is the law of the house.'

Ezek. xliii. 1-7*, 10-12

SECOND ISAIAH

DATE: c. 545 B.C. The unknown prophet, whose writings have been incorporated in the Book of Isaiah, delivered his message not long before the capture of Babylon in 538 by the invading armies of Cyrus the Mede. He sees in Cyrus a deliverer sent by God to free his people from Babylon, and let them return to Palestine. He calls on his people to be ready to journey across the desert to their home land in the faith that God would go with them and would lead them.

Among these prophecies are included four songs of 'The Servant of the Lord'. Originally the Servant was Israel or that righteous remnant of Israel of which Isaiah spoke, and the prophet sees this Servant fulfilling the agelong calling of Israel to bring blessing to the nations by witnessing to the true and living God. Israel proved

land: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD.”’

Ezek. xxxvii. 1-14

The Vision of the Restored Nation

“**B**EHOLD, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.” And the name of the city from that day shall be, The LORD is there.’

Ezek. xxxvii. 21-8; xlviii. 35^b

The Vision of the Restored Temple

AFTERWARD he brought me to the gate, even the gate that looketh toward the east: and, behold, the glory of the God of Israel came from the way of the east: and his voice was like a noise of many waters: and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even

Behold, the Lord God will come with strong hand,
And his arm shall rule for him:
Behold, his reward is with him,
And his work before him.
He shall feed his flock like a shepherd:
He shall gather the lambs with his arm,
And carry them in his bosom,
And shall gently lead those that are with young.

Isa. xl. 1-11

The Sovereignty of God

TO whom then will ye liken God? or what likeness will ye compare unto him? The workman melteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver chains. He that is so impoverished that he hath no offering chooseth a tree that will not rot; he seeketh unto him a cunning workman to prepare a graven image, that shall not be moved. Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in: that bringeth the princes to nothing; he maketh the judges of the earth as vanity. Yea, they shall not be planted; yea, they shall not be sown: yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble. 'To whom then will ye liken me, or shall I be equal?' saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth. Why sayest thou, O Jacob, and speakest, O Israel, 'My way is hid from the LORD, and my judgment is passed over from my God'? Hast thou not known? hast thou not heard, that the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth the

unworthy of this task, and in the end the prophecies were fulfilled when Jesus took them as a description of his own ministry.

The Herald Voices

‘COMFORT ye, comfort ye my people,’ saith your God.
‘Speak ye comfortably to Jerusalem, and cry unto her,
That her warfare is accomplished, that her iniquity is pardoned:
for she hath received of the LORD’s hand double for all her sins.’

The voice of him that crieth,
In the wilderness, ‘Prepare ye the way of the LORD,
Make straight in the desert a highway for our God.
Every valley shall be exalted,
And every mountain and hill shall be made low:
And the crooked shall be made straight,
And the rough places plain:
And the glory of the LORD shall be revealed,
And all flesh shall see it together:
For the mouth of the LORD hath spoken it.’

The voice said, ‘Cry’. And he said, ‘What shall I cry?’
‘All flesh is grass,
And all the goodness thereof is as the flower of the field:
The grass withereth,
The flower fadeth:
Because the spirit of the LORD bloweth upon it:
Surely the people is grass.

The grass withereth,
The flower fadeth:
But the word of our God shall stand for ever.’
O thou that tellest good tidings to Zion,
Get thee up into the high mountain;
O thou that tellest good tidings to Jerusalem,
Lift up thy voice with strength;
Lift it up, be not afraid;
Say unto the cities of Judah, ‘Behold your God!’

have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, 'It is truth'. 'Ye are my witnesses,' saith the LORD, 'and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses,' saith the LORD, 'that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall hinder it?'

Isa. xliii. 1-13

God manifested in History: his righteousness

THUS saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; 'For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else.'

For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: 'I am the LORD; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the posterity of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. In the LORD shall all the children of Israel be justified, and shall glory.'

Isa. xlv. 1^a, 4-6, 18-19, 22-5

strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

Isa. xl. 18-31

The New Song

SING unto the LORD a new song,
 And his praise from the end of the earth,
 Ye that go down to the sea, and all that is therein;
 The isles, and the inhabitants thereof.
 Let the wilderness and the cities thereof lift up their voice,
 The villages that Kedar doth inhabit:
 Let the inhabitants of the rock sing,
 Let them shout from the top of the mountains.
 Let them give glory unto the LORD,
 And declare his praise in the islands.

Isa. xlii. 10-12

God the Redeemer

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, 'Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy children from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.'

Bring forth the blind people that have eyes, and the deaf that

set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

Isa. l. 4-9

‘Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.’

Who hath believed our report? and to whom is the arm of the LORD revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his offspring, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul,

The Servant of the Lord

‘BEHOLD my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the nations. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.’

Isa. xlii. 1-4

Listen, O isles, unto me; and hearken, ye people, from far; The LORD hath called me from my birth; from the womb of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; and said unto me, ‘Thou art my servant, O Israel, in whom I will be glorified’. Then I said, ‘I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the LORD, and my work with my God’.

And now, saith the LORD that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength. And he said, ‘It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the nations, that thou mayest be my salvation unto the end of the earth’.

Isa. xlix. 1-6

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I

that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.

‘Seek ye the LORD while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

‘For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.’

Isa. lv

ANOTHER PROPHECY

ANOTHER unknown prophet calls the exiles in Babylon to return across the desert to Palestine. Like the prophecies of Second Isaiah, this was later taken figuratively of the pilgrim's progress across the desert of life toward the heavenly country.

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the

and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Isa. lii. 13—liii. 12

The Return of the Exiles

AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth!' Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem. The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the LORD. For ye shall not go out with haste, nor go by flight: for the LORD will go before you; and the God of Israel will be your rereward.

Isa. lii. 1, 2, 7—12

Seek ye the Lord

HO, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye

time is not come, the time that the LORD's house should be built" '. Then came the word of the LORD by Haggai the prophet, saying, 'Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the LORD of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

'Thus saith the LORD of hosts; Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the LORD of hosts. Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.'

In the seventh month, in the one and twentieth day of the month, came the word of the LORD by the prophet Haggai, saying, 'Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing? Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I am with you, saith the LORD of hosts: according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

For thus saith the LORD of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. The silver is mine, and the gold is mine, saith the LORD of hosts. The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts." '

Hag. i. 1-10; ii. 1-9

glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, 'Be strong, fear not : behold, your God will come with vengeance, even God with a recompence ; he will come and save you'. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing : for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water : in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And an highway shall be there, and a way, and it shall be called The way of holiness ; the unclean shall not pass over it ; but it shall be for those : the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there ; but the redeemed shall walk there : and the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away.

ISA. XXXV

AFTER THE EXILE

HAGGAI

DATE: 520 B.C. The people who returned from Babylon to Jerusalem were few, and the task of rebuilding the city disheartened them. They made no attempt to rebuild the temple. Haggai called them to a new zeal for their religion, and the temple was completed by 516.

The rebuilding of the Temple

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, 'Thus speaketh the LORD of hosts, saying, This people say, "The

nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice; they take delight in approaching to God.

‘Wherefore have we fasted,’ say they, ‘and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge?’ Behold, in the day of your fast ye find pleasure, and exact your forced labour. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the LORD? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the LORD shall be thy rereward. Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say, ‘Here I am’.

Isa. lviii. 1-9^a

Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the nations, and that their kings may be brought. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons

ZECHARIAH

DATE: 520-518 B.C. Zechariah joined his encouragement to that of Haggai. He had a series of visions in which he foresaw the rebuilding of Jerusalem, and the coming of a new age.

The rebuilding of the City

I LIFTED up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, 'Whither goest thou?' And he said unto me, 'To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof'. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, 'Run, speak to this young man, saying, "Jerusalem shall be inhabited as villages without walls for the multitude of men and cattle therein: for I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD. Deliver thyself, O Zion, that dwellest with the daughter of Babylon."'

'Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain. Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof.'

Zech. ii. 1-7; viii. 3-5

THIRD ISAIAH

DATE: 500-450 B.C. The new temple brought no general revival of religion among the people. An unnamed prophet comes forward to arouse the people from their apathy, and bring home to them the privilege and responsibility of being God's people.

CRY aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a

MALACHI

DATE: c. 450 B.C. The continued neglect of religious duties under a cloak of outward piety provokes another nameless prophet (Malachi means 'my messenger') to announce the coming of the Day of the Lord, when God, heralded by Elijah, would come to judge his people. Only the Remnant, 'they that feared the Lord', would survive the judgement. In the New Testament this is seen as a prediction of the coming of Christ (Mark i. 2).

YE have wearied the LORD with your words. Yet ye say, 'Wherein have we wearied him?' When ye say, 'Every one that doeth evil is good in the sight of the LORD, and he delighteth in them'; or, 'Where is the God of judgment?'

'Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come,' saith the LORD of hosts. 'But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.'

'Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me,' saith the LORD of hosts. 'For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.'

Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. 'And they shall be mine,' saith the LORD of hosts, 'in that day when I make up my jewels; and I will spare

also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck milk from the nations, and shalt suck royal breasts: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thy taskmasters righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

Isa. lx. 1-3, 10-11, 13-19

The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the nations, and in their glory shall ye boast yourselves.

Isa. lxi. 1-6

of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?

‘Therefore also now,’ saith the LORD, ‘turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning’: and rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.

Joel ii. 1-13

The Day of the Lord

‘**F**EAR not, O land; be glad and rejoice: for the LORD will do great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength. Be glad then, ye children of Zion, and rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar,

them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

‘For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up,’ saith the LORD of hosts, ‘that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this,’ saith the LORD of hosts.

‘Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.’

Mal. ii. 17–iii. 6; iii. 16–iv. 6

JOEL

DATE: c. 400 B.C. A plague of locusts which ravages the countryside is interpreted as a sign that the Day of the Lord is at hand. Joel calls the people to repentance, promises the restoration of their lost crops, and then passes to a description of the Day of the Lord, which looks forward to Pentecost (Acts ii), and the Last Judgement.

The Army of Locusts

BLOW ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden

be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water the valley of Shittim.'

Joel. iii. 9-18

TWO PROPHECIES OF UNKNOWN DATE

IT is remarkable how many prophecies, like the Psalms in general, even the greatest, came from unknown writers. These were grouped under the writings of some great prophet, whose name survives. This was especially true of Isaiah. See Second Isaiah, p. 155; Third Isaiah, p. 166.

There is nothing strange in this grouping. In 1779 John Wesley compiled a hymn-book. Later hymns were subsequently added: but the book was still known as Wesley's Hymns.

The first of the two passages following is generally considered to date from about 300 B.C. The second may be a century later.

IN that day shall this song be sung in the land of Judah; 'We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the LORD for ever: for in the LORD JEHOVAH is everlasting strength: for he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O LORD, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, yet

and the palmerworm, my great army which I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

'And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.'

Joel ii. 21-32

The Valley of Decision

PROCLAIM ye this among the nations; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, "I am strong". Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

'Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will

VI

THE OLD TESTAMENT CHURCH

THE PRIESTS

INSPIRED by the words of Second Isaiah the exiles returned from Babylon in 538 with high hopes. Their enthusiasm waned when they faced the practical difficulties of reconstruction, and eighteen years were allowed to pass before the foundations of the new temple were laid. But in the end faith prevailed, and under the leadership of Haggai, Zechariah, Zerubbabel, and Jeshua the building was completed in 516. Two generations later in 444 Nehemiah rebuilt the city walls.

In the Holy City the restored temple with its ritual of worship and sacrifice was the centre of the religion of Israel after the exile. The religion of the temple priests is recorded for us in two books—the Pentateuch (the five books of Moses) and the Psalter.

Since God reveals himself to men by his acts in history, the priests took the early period of the history of Israel as a typical example of God's dealings with men. They edited the early stories and laws, and added new instructions for the temple ritual; thus the Pentateuch took its present form. To them it was Torah (Law). It described what God does for his people, and what he expects from them in return. The whole Torah was ascribed to Moses as the first lawgiver.

The Psalter was the hymn-book of the Old Testament Church. Like a modern hymn-book it contains hymns written by different people at different times and dealing with different aspects of the religion of Israel. The priests gathered them all into one book, and, as they ascribed the Law to Moses, so they ascribed the psalms to David.

In addition to the Temple was the synagogue, the local church (see note on pp. 203-4). But the synagogue, unlike the Temple, had no sacrificial ritual; only prayer, the Psalms, reading of the Scriptures, and instruction based on them.

will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the LORD. LORD, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them. LORD, thou wilt ordain peace for us: for thou also hast wrought all our works in us.'

ISA. xxvi. 1-12

REJOICE greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts.

Zech. ix. 9-10; xiv. 8-9, 20-21

THE HOUSE OF GOD

NOW in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, 'Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.'

Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them. At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, 'Who hath commanded you to build this house, and to make up this wall?'

The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king: 'Unto Darius the king, all peace. Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones, and timber is laid in the walls,

to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.'

Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

Ezra i. 1-5; v. 1-3, 6, 7^b-13, 17; vi. 1-3^a, 6-8, 11-15

THE REBUILDING OF THE CITY WALL

The Mission of Nehemiah

AND it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence. Wherefore the king said unto me, 'Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart'. Then I was very sore afraid, and said unto the king, 'Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?'

Then the king said unto me, 'For what dost thou make request?' So I prayed to the God of heaven. And I said unto the king, 'If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it'. And the king said unto me, (the queen also sitting by him,) 'For how long shall thy journey be? and when wilt thou return?' So it pleased the king to send me; and I set him a time. Moreover I said unto the king, 'If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah; and a letter unto Asaph the keeper of the king's forest, that he may

and this work goeth fast on, and prospereth in their hands. Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls? We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, "We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon the same king Cyrus made a decree to build this house of God." Now therefore, if it seem good to the king, let there be search made in the king's treasure house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.'

Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: 'In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded'.

'Now, therefore, Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name

And it came to pass from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

And I said unto the nobles, and to the rulers, and to the rest of the people, 'The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.' So we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared. Likewise at the same time said I unto the people, 'Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day'. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing. Neh. ii. 1-18; iv. 7-9, 16-23

THE TEMPLE WORSHIP

WORSHIP took the form of sacrifice accompanied by prayer and praise. The fundamental idea of sacrifice was 'gift'; the gift would sometimes be an animal, in which case the offerer laid his hand upon the victim, identifying himself with it; sometimes the gift would consist of cereals, called in our Bibles the 'meat offering'. In certain types of sacrifice the whole victim was made over to God; in other types part was given to God and part consumed in a covenant or communion meal.

The details of the old sacrificial system are not of importance to Christians, for that system was at once fulfilled and done away in the death of Christ which is constantly interpreted in sacrificial terms. Thus, Christ gave himself to God in perfect obedience and in perfect love to God and man; we by desire and love identify ourselves with him in this self-offering which we accompany

give me timber to make beams for the gates of the palace which appertained to the house, and for the wall of the city, and for the house that I shall enter into'. And the king granted me, according to the good hand of my God upon me.

Then I came to the governors beyond the river, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. When Sanballat the Horonite, and Tobiah the servant, the Ammonite, heard of it, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel. So I came to Jerusalem, and was there three days.

And I arose in the night, I and some few men with me; neither told I any man what my God had put in my heart to do at Jerusalem: neither was there any beast with me, save the beast that I rode upon. And I went out by night by the gate of the valley, even before the dragon well, and to the dung port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire. Then I went on to the gate of the fountain, and to the king's pool: but there was no place for the beast that was under me to pass. Then went I up in the night by the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and so returned. And the rulers knew not whither I went, or what I did; neither had I as yet told it to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

Then said I unto them, 'Ye see the distress that we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire: come, and let us build up the wall of Jerusalem, that we be no more a reproach'. Then I told them of the hand of my God which was good upon me; as also the king's words that he had spoken unto me. And they said, 'Let us rise up and build'.

But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

Lev. i. 1-9

The Meat Offering

AND when any will offer a meat offering unto the LORD, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the LORD: and the remnant of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.

‘And if thou bring an oblation of a meat offering baked in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. And if thy oblation be a meat offering baked in a pan, it shall be of fine flour unleavened, mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it is a meat offering. And if thy oblation be a meat offering baked in the fryingpan, it shall be made of fine flour with oil. And

with prayer and penitence and praise and with the new covenant communion meal.

THE SACRIFICES

The Basket of Firstfruits

AND it shall be, when thou art come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the LORD thy God shall choose to place his name there. And thou shalt go unto the priest that shall be in those days, and say unto him, "I profess this day unto the LORD thy God, that I am come unto the country which the LORD swore unto our fathers for to give us". And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God. And thou shalt speak and say before the LORD thy God, "A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous: and the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage: and when we cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression: and the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders: and he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey. And now, behold, I have brought the firstfruits of the land, which thou, O LORD, hast given me." And thou shalt set it before the LORD thy God, and worship before the LORD thy God: and thou shalt rejoice in every good thing which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.' Deut. xvi. 1-11

The Burnt Offering

AND the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, 'Speak unto the children of Israel, and say unto them, "If any man of you bring

p. 313), recalling the purification of the Temple after its desecration by Antiochus Epiphanes in 168 B.C.

The Passover and the Feast of Unleavened Bread

OBERVE the month of Abib, and keep the passover unto the LORD thy God: for in the month of Abib the LORD thy God brought thee forth out of Egypt by night. Thou shalt therefore sacrifice the passover unto the LORD thy God, of the flock and the herd, in the place which the LORD shall choose to place his name there. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life. Thou mayest not sacrifice the passover within any of thy gates, which the LORD thy God giveth thee: but at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt. And thou shalt roast and eat it in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents. Six days thou shalt eat unleavened bread: and on the seventh day shall be a solemn assembly to the LORD thy God: thou shalt do no work therein.'

Deut. xvi. 1-3, 5-8

Pentecost: Corn Harvest

SEVEN weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn. And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee: and thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the LORD thy God hath chosen to place his name there. And thou shalt remember that

thou shalt bring the meat offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar. And the priest shall take from the meat offering a memorial thereof, and shall burn it upon the altar: it is an offering made by fire, of a sweet savour unto the LORD. And that which is left of the meat offering shall be Aaron's and his sons': it is a thing most holy of the offerings of the LORD made by fire.'

Lev. ii. 1-10

The Peace Offering

'AND if his oblation be a sacrifice of peace offering, if he offer it of the herd; whether it be a male or female, he shall offer it without blemish before the LORD. And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about. And he shall offer of the sacrifice of the peace offering an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that is upon the inwards. And Aaron's sons shall burn it on the altar upon the burnt sacrifice, which is upon the wood that is on the fire: it is an offering made by fire, of a sweet savour unto the LORD.'

Lev. iii. 1-3, 5

THE ANNUAL FESTIVALS

As the Christian Church celebrates its Festivals, so did the Old Testament Church. In the early days three Festivals were ordained, though the Passover and the Feast of Unleavened Bread, combined in the passage below, seem from other accounts to have had originally a separate origin. These Feasts were naturally connected with the land and its harvests; but there was also associated, especially with the first, the remembrance of national deliverance.

Of these three Festivals two have their counterpart in the Christian Church: the Passover at Easter, Pentecost at Whitsuntide. Pentecost was, in fact, their Corn Harvest: our own Harvest Festival, a very modern institution, comes, with a different climate, much later in the year, and much nearer the time of the Feast of Tabernacles.

In later times, other Festivals were added: Purim, whose origin is described in the Book of Esther: the Feast of Dedication (see

The time of the singing of birds is come,
And the voice of the turtle is heard in our land;
The fig tree putteth forth her green figs,
And the vines with the tender grape give a good smell.
Arise, my love, my fair one,
And come away.'

Set me as a seal upon thine heart,
As a seal upon thine arm:
For love is strong as death;
Jealousy is cruel as the grave:
The coals thereof are coals of fire,
Which hath a most vehement flame.
Many waters cannot quench love,
Neither can the floods drown it:
If a man would give all the substance of his house for love,
It would utterly be contemned.

Song of Sol. ii. 10-13; viii. 6-7

Pentecost

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah. And they came into the country of Moab, and continued there.

And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband.

Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had visited his people in giving them bread. Wherefore she went forth out of the place where she was, and her two daughters in law with her; and they went on the way

thou wast a bondman in Egypt: and thou shalt observe and do these statutes.'

Deut. xvi. 9-12

The Feast of Tabernacles: Fruit, Oil, and Wine Harvest

THOU shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates. Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice.

'Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.'

Deut. xvi. 13-17

THE FESTIVAL LESSONS

At each Festival a special roll was read. The Song of Songs, a love poem treated as an allegory of the love of God for Israel, was read at the Passover; Ruth at Pentecost (Harvest Festival); Ecclesiastes at the Feast of Tabernacles (Fruit Harvest).

Of the later Festivals, Esther was read at Purim, which celebrated the deliverance of the Jews from Haman's plot; Psalm xxx at the Feast of Dedication (see p. 313), which celebrated the re-consecration of the temple in 165 B.C. after the victories of Judas Maccabaeus (1 Macc. iv. 41-61; 2 Macc. x. 1-8).

The Passover

MY beloved spake, and said unto me,
 'Rise up, my love, my fair one,
 And come away.
 For, lo, the winter is past,
 The rain is over and gone;
 The flowers appear on the earth;

men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.'

Then she fell on her face, and bowed herself to the ground, and said unto him, 'Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?' And Boaz answered and said unto her, 'It hath fully been shewed me, all that thou hast done unto thy mother in law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.'

Then she said, 'Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens'. And Boaz said unto her, 'At mealtime come thou hither, and eat of the bread, and dip thy morsel in the vinegar'. And she sat beside the reapers: and he reached her parched corn, and she did eat, and was sufficed, and left. And when she was risen up to glean, Boaz commanded his young men, saying, 'Let her glean even among the sheaves, and reproach her not: and let fall also some of the handfuls of purpose for her, and leave them, that she may glean them, and rebuke her not'. So she kept fast by the maidens of Boaz to glean unto the end of barley harvest and of wheat harvest; and dwelt with her mother in law.

Then went Boaz up to the gate, and sat him down there. And Boaz said unto the elders, and unto all the people, 'Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day.' And all the people that were in the gate, and the elders, said, 'We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house

to return unto the land of Judah. And Naomi said unto her two daughters in law, 'Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me'. And they lifted up their voice, and wept again: and Orpah kissed her mother in law; but Ruth clave unto her.

And she said, 'Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law'. And Ruth said, 'Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me'. When she saw that she was stedfastly minded to go with her, then she left speaking unto her. So they two went until they came to Beth-lehem, and they came to Beth-lehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, 'Let me now go to the field, and glean ears of corn after him in whose sight I shall find grace'. And she said unto her, 'Go, my daughter'. And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, 'The LORD be with you'. And they answered him, 'The LORD bless thee'. Then said Boaz unto his servant that was set over the reapers, 'Whose damsel is this?' And the servant that was set over the reapers answered and said, 'It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, "I pray you, let me glean and gather after the reapers among the sheaves": so she came, and hath continued even from the morning until now, save that she tarried a little in the house'. Then said Boaz unto Ruth, 'Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens: let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young

Or ever the silver cord be loosed,
 Or the golden bowl be broken,
 Or the pitcher be broken at the fountain,
 Or the wheel broken at the cistern.

Then shall the dust return to the earth as it was:
 And the spirit shall return unto God who gave it.

Vanity of vanities, saith the preacher; all is vanity.

And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth.

The words of the wise are as goads, and as nails fastened by the masters of assemblies. And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Eccles. xii. 1-14

THE WEEKLY SABBATH

THE keeping of the Sabbath goes back to very early days. The older account of its origin is in Deuteronomy.

KEEP the sabbath day to sanctify it, as the LORD thy God hath commanded thee. Six days thou shalt labour, and do all thy work: but the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the LORD thy God commanded thee to keep the sabbath day.

Deut. v. 12-15

of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem.'

So Boaz took Ruth, and she was his wife, and she bare a son. And the women said unto Naomi, 'Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him.' And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbours gave it a name, saying, 'There is a son borne to Naomi'; and they called his name Obed: he is the father of Jesse, the father of David.

Ruth i. 1-8, 14-19^a, 22^b; ii. 1-16, 23; iv. 1^a, 9-11, 13^a, 13^c-17

The Feast of Tabernacles

REMEMBER now thy Creator in the days of thy youth,
 While the evil days come not,
 Nor the years draw nigh, when thou shalt say,
 'I have no pleasure in them';
 While the sun, or the light, or the moon, or the stars, be not
 darkened,
 Nor the clouds return after the rain:
 In the day when the keepers of the house shall tremble,
 And the strong men shall bow themselves,
 And the grinders cease because they are few,
 And those that look out of the windows be darkened,
 And the doors shall be shut in the streets,
 When the sound of the grinding is low,
 And he shall rise up at the voice of the bird,
 And all the daughters of musick shall be brought low;
 Also when they shall be afraid of that which is high,
 And fears shall be in the way,
 And the almond tree shall flourish,
 And the grasshopper shall be a burden,
 And desire shall fail:
 Because man goeth to his long home,
 And the mourners go about the streets:

PRAISE waiteth for thee, O God, in Sion:
And unto thee shall the vow be performed.
O thou that hearest prayer,
Unto thee shall all flesh come.
Iniquities prevail against me:
As for our transgressions, thou shalt purge them away.
Blessed is the man whom thou choosest, and causest to approach
unto thee,
That he may dwell in thy courts:
We shall be satisfied with the goodness of thy house,
Even of thy holy temple.
By terrible things in righteousness wilt thou answer us,
O God of our salvation;
Who art the confidence of all the ends of the earth,
And of them that are afar off upon the sea:
Who by his strength setteth fast the mountains;
Being girded with power:
Who stilleth the noise of the seas, the noise of their waves,
And the tumult of the people.
They also that dwell in the uttermost parts are afraid at thy tokens:
Thou makest the outgoings of the morning and evening to rejoice.
Thou visitest the earth, and waterest it:
Thou greatly enrichest it
With the river of God, which is full of water:
Thou preparest them corn, when thou hast so provided for it.
Thou waterest the ridges thereof abundantly:
Thou settlest the furrows thereof:
Thou makest it soft with showers:
Thou blessest the springing thereof.
Thou crownest the year with thy goodness;
And thy paths drop fatness.
They drop upon the pastures of the wilderness:
And the little hills rejoice on every side.
The pastures are clothed with flocks;
The valleys also are covered over with corn;
They shout for joy, they also sing.

That is a Day of Mercy. Later, another account prevailed, and was inserted in the Decalogue (Exod. xx. 11, p. 51). This emphasis on rest was in still later times so exaggerated as to exclude mercy. So our Lord was condemned for healing on the Sabbath (p. 288). He himself kept the Sabbath in its original intention of worship (see Luke iv. 16) and mercy.

The Christian 'Lord's Day' is quite distinct from the Jewish Sabbath, though they have been constantly confused. It is the day of the Resurrection: though it continues the best traditions—worship and mercy—of the Sabbath.

THE HYMN-BOOK

GOD THE CREATOR

God is the Father Almighty, maker of heaven and earth.

O LORD our Lord,
 How excellent is thy name in all the earth!
 Who hast set thy glory above the heavens.
 Out of the mouth of babes and sucklings hast thou ordained
 strength
 Because of thine enemies,
 That thou mightest still the enemy and the avenger.
 When I consider thy heavens, the work of thy fingers,
 The moon and the stars, which thou hast ordained;
 What is man, that thou art mindful of him?
 And the son of man, that thou visitest him?
 For thou hast made him little less than divine;
 And hast crowned him with glory and honour.
 Thou madest him to have dominion over the works of thy hands;
 Thou hast put all things under his feet:
 All sheep and oxen,
 Yea, and the beasts of the field;
 The birds of the air, and the fish of the sea,
 And whatsoever passeth through the paths of the seas.
 O LORD our Lord,
 How excellent is thy name in all the earth!

Ps. viii

The young lions roar after their prey,
And seek their meat from God.
The sun ariseth, they gather themselves together,
And lay them down in their dens.
Man goeth forth unto his work
And to his labour until the evening.
O LORD, how manifold are thy works!
In wisdom hast thou made them all:
The earth is full of thy riches.
So is this great and wide sea,
Wherein are things creeping innumerable,
Both small and great beasts.
There go the ships:
There is that leviathan, whom thou hast made to play therein.
These wait all upon thee;
That thou mayest give them their meat in due season.
That thou givest them they gather:
Thou openest thine hand, they are filled with good.
Thou hidest thy face, they are troubled:
Thou takest away their breath, they die,
And return to their dust.
Thou sendest forth thy spirit, they are created:
And thou renewest the face of the earth.
The glory of the LORD shall endure for ever:
The LORD shall rejoice in his works.

Ps. civ. 1-5, 10-31

THE OMNIPRESENCE OF GOD

O LORD, thou hast searched me, and known me.
Thou knowest my downsitting and mine uprising,
Thou understandest my thought afar off.
Thou compassest my path and my lying down,
And art acquainted with all my ways.
For there is not a word in my tongue,
But, lo, O LORD, thou knowest it altogether.
Thou hast beset me behind and before,
And laid thine hand upon me.

BLESS the LORD, O my soul.

O LORD my God, thou art very great;
Thou art clothed with honour and majesty.
Who coverest thyself with light as with a garment:
Who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters:
Who maketh the clouds his chariot:
Who walketh upon the wings of the wind:
Who maketh his angels spirits;
His ministers a flaming fire:
Who laid the foundations of the earth,
That it should not be removed for ever.
He sendeth the springs into the valleys,
Which run among the hills.
They give drink to every beast of the field:
The wild asses quench their thirst.
By them shall the fowls of the heaven have their habitation,
Which sing among the branches.
He watereth the hills from his chambers:
The earth is satisfied with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man:
That he may bring forth food out of the earth;
And wine that maketh glad the heart of man,
And oil to make his face to shine,
And bread which strengtheneth man's heart.
The trees of the LORD are full of sap;
The cedars of Lebanon, which he hath planted;
Where the birds make their nests:
As for the stork, the fir trees are her house.
The high hills are a refuge for the wild goats;
And the rocks for the conies.
He appointed the moon for seasons:
The sun knoweth his going down.
Thou makest darkness, and it is night:
Wherein all the beasts of the forest do creep forth.

I hate them with perfect hatred:
I count them mine enemies.
Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any wicked way in me,
And lead me in the way everlasting.

Ps. cxxxix

GOD THE REDEEMER

GOD is the God of all the earth, but in a special way he is the God of Israel, his chosen people. In times of trouble and temptation the pious Israelite remembered that God had brought his fathers out of slavery in Egypt, and again from captivity in Babylon, and took this as a proof of his goodwill and of his determination to redeem his people from oppression and sin.

LORD, thou hast been favourable unto thy land:
Thou hast brought back the captivity of Jacob.
Thou hast forgiven the iniquity of thy people,
Thou hast covered all their sin.
Thou hast taken away all thy wrath:
Thou hast turned thyself from the fierceness of thine anger.
Turn us, O God of our salvation,
And cause thine anger toward us to cease.
Wilt thou be angry with us for ever?
Wilt thou draw out thine anger to all generations?
Wilt thou not revive us again:
That thy people may rejoice in thee?
Shew us thy mercy, O LORD,
And grant us thy salvation.
I will hear what God the LORD will speak:
For he will speak peace unto his people, and to his saints:
But let them not turn again to folly.
Surely his salvation is nigh them that fear him;
That glory may dwell in our land.
Mercy and truth are met together;
Righteousness and peace have kissed each other.

Such knowledge is too wonderful for me;
It is high, I cannot attain unto it.
Whither shall I go from thy spirit?
Or whither shall I flee from thy presence?
If I ascend up into heaven, thou art there:
If I make my bed in the nether-world, behold, thou art there.
If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me,
And thy right hand shall hold me.
If I say, Surely the darkness shall cover me;
Even the night shall be light about me.
Yea, the darkness hideth not from thee;
But the night shineth as the day:
The darkness and the light are both alike to thee.
For thou hast formed my body:
Thou hast covered me in my mother's womb.
I will praise thee; for I am fearfully and wonderfully made:
Marvellous are thy works;
And that my soul knoweth right well.
My substance was not hid from thee,
When I was made in secret,
And curiously wrought in the lowest parts of the earth.
Thine eyes did see my substance, yet being unperfect;
And in thy book all my members were written,
Which in continuance were fashioned,
When as yet there was none of them.
How precious also are thy thoughts unto me, O God!
How great is the sum of them!
If I should count them, they are more in number than the sand:
When I awake, I am still with thee.
Surely thou wilt slay the wicked, O God:
Depart from me therefore, ye bloody men.
For they speak against thee wickedly,
And thine enemies take thy name in vain.
Do not I hate them, O LORD, that hate thee?
And am not I grieved with those that rise up against thee?

For the wind passeth over it, and it is gone;
And the place thereof shall know it no more.
But the mercy of the LORD is from everlasting to everlasting upon
them that fear him,
And his righteousness unto children's children;
To such as keep his covenant,
And to those that remember his commandments to do them.
The LORD hath prepared his throne in the heavens;
And his kingdom ruleth over all.
Bless the LORD, ye his angels,
That excel in strength, that do his commandments,
Harkening unto the voice of his word.
Bless ye the LORD, all ye his hosts;
Ye ministers of his, that do his pleasure.
Bless the LORD, all his works
In all places of his dominion:
Bless the LORD, O my soul.

Ps. ciii

WHEN the LORD turned again the captivity of Zion,
We were like them that dream.
Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the heathen,
'The LORD hath done great things for them'.
The LORD hath done great things for us;
Whereof we are glad.
Turn again our captivity, O LORD,
As the streams in the south.
They that sow in tears
Shall reap in joy.
He that goeth forth and weepeth,
Bearing precious seed,
Shall doubtless come again with rejoicing,
Bringing his sheaves with him.

Ps. cxlvi

Truth shall spring out of the earth;
And righteousness shall look down from heaven.
Yea, the LORD shall give that which is good;
And our land shall yield her increase.
Righteousness shall go before him;
And shall set us in the way of his steps.

Ps. lxxv

BLESS the LORD, O my soul:
And all that is within me, bless his holy name.
Bless the LORD, O my soul,
And forget not all his benefits:
Who forgiveth all thine iniquities;
Who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with lovingkindness and tender mercies;
Who satisfieth thy mouth with good things;
So that thy youth is renewed like the eagle's.
The LORD executeth righteousness
And judgment for all that are oppressed.
He made known his ways unto Moses,
His acts unto the children of Israel.
The LORD is merciful and gracious,
Slow to anger, and plenteous in mercy.
He will not always chide:
Neither will he keep his anger for ever.
He hath not dealt with us after our sins;
Nor rewarded us according to our iniquities.
For as the heaven is high above the earth,
So great is his mercy toward them that fear him.
As far as the east is from the west,
So far hath he removed our transgressions from us.
Like as a father pitieth his children,
So the LORD pitieth them that fear him.
For he knoweth our frame;
He remembereth that we are dust.
As for man, his days are as grass:
As a flower of the field, so he flourisheth.

AS the hart panteth after the water brooks,
So panteth my soul after thee, O God.
My soul thirsteth for God, for the living God:
When shall I come and appear before God?
My tears have been my meat day and night,
While they continually say unto me, 'Where is thy God?'
When I remember these things,
I pour out my soul in me:
For I had gone with the multitude,
I went with them to the house of God,
With the voice of joy and praise,
With a multitude that kept holyday.
Why art thou cast down, O my soul?
And why art thou disquieted in me?
Hope thou in God: for I shall yet praise him
Who is the health of my countenance, and my God.

My soul is cast down within me:
Therefore will I remember thee from the land of Jordan,
And of the Hermons, from the hill Mizar.
Deep calleth unto deep at the noise of thy waterspouts:
All thy waves and thy billows are gone over me.
Yet the LORD will command his lovingkindness in the daytime,
And in the night his song shall be with me,
And my prayer unto the God of my life.
I will say unto God my rock, Why hast thou forgotten me?
Why go I mourning because of the oppression of the enemy?
As with a sword in my bones, mine enemies reproach me;
While they say daily unto me, 'Where is thy God?'
Why art thou cast down, O my soul?
And why art thou disquieted within me?
Hope thou in God: for I shall yet praise him,
Who is the health of my countenance, and my God.

Judge me, O God, and plead my cause against an ungodly nation:
O deliver me from the deceitful and unjust man.
For thou art the God of my strength:

THE SANCTUARY

THE visible proof of God's favour is the temple, where he is present in the midst of his people and meets with them. (xxiv. 7-11 may well have been written for the entry of the ark into Solomon's temple; xlii and xliii, which were originally one psalm, may have come originally from the sanctuary at Dan; cxxii was a psalm for pilgrims to Jerusalem.)

THE earth is the LORD's, and the fulness thereof;
 The world, and they that dwell therein.
 For he hath founded it upon the seas,
 And established it upon the floods.
 Who shall ascend into the hill of the LORD?
 Or who shall stand in his holy place?
 He that hath clean hands, and a pure heart; who hath not lifted up
 his soul unto vanity,
 Nor sworn deceitfully.
 He shall receive the blessing from the LORD,
 And righteousness from the God of his salvation.
 This is the generation of them that seek him,
 That seek thy face, O Jacob.

Lift up your heads, O ye gates;
 And be ye lift up, ye everlasting doors;
 And the King of glory shall come in.
 Who is this King of glory?
 The LORD strong and mighty,
 The LORD mighty in battle.
 Lift up your heads, O ye gates;
 Even lift them up, ye everlasting doors;
 And the King of glory shall come in.
 Who is this King of glory?
 The LORD of hosts,
 He is the King of glory.

Ps. xxiv

Than to dwell in the tents of wickedness.
 For the LORD God is a sun and shield:
 The LORD will give grace and glory:
 No good thing will he withhold
 From them that walk uprightly.
 O LORD of hosts,
 Blessed is the man that trusteth in thee.

Ps. lxxv

I WAS glad when they said unto me,
 'Let us go into the house of the LORD'.
 Our feet shall stand
 Within thy gates, O Jerusalem.
 Jerusalem is builded
 As a city that is compact together:
 Whither the tribes go up, the tribes of the LORD,
 Unto the testimony of Israel,
 To give thanks unto the name of the LORD.
 For there are set thrones of judgment,
 The thrones of the house of David.
 Pray for the peace of Jerusalem:
 They shall prosper that love thee.
 Peace be within thy walls,
 And prosperity within thy palaces.
 For my brethren and companions' sakes,
 I will now say, Peace be within thee.
 Because of the house of the LORD our God
 I will seek thy good.

Ps. cxxii

THE LAW

IF God is to dwell among his people, they must be fit for his presence, they must be holy as he is holy. The Law gives the necessary instructions for preserving this holiness. To the good Israelite the Law was not a burden but a privilege, since it enabled him to serve God aright.

The reading and expounding of the Law was the most important part of the worship of the synagogue. We do not know when the synagogue began, but it is very likely that it began during the exile,

Why dost thou cast me off?

Why go I mourning because of the oppression of the enemy?

O send out thy light and thy truth:

Let them lead me;

Let them bring me unto thy holy hill,

And to thy tabernacles.

Then will I go unto the altar of God,

Unto God my exceeding joy:

Yea, upon the harp will I praise thee,

O God my God.

Why art thou cast down, O my soul?

And why art thou disquieted within me?

Hope in God: for I shall yet praise him,

Who is the health of my countenance, and my God. *Ps. xlii-xliii*

HOW amiable are thy tabernacles,
O LORD of hosts!

My soul longeth, yea, even fainteth for the courts of the LORD:

My heart and my flesh crieth out for the living God.

Yea, the sparrow hath found an house,

And the swallow a nest for herself, where she may lay her young,

Even thine altars, O LORD of hosts,

My King, and my God.

Blessed are they that dwell in thy house:

They will be still praising thee.

Blessed is the man whose strength is in thee;

In whose heart are the ways of them.

Who passing through the valley of Baca make it a well;

The rain also filleth the pools.

They go from strength to strength,

Every one of them in Zion appeareth before God.

O LORD God of hosts, hear my prayer:

Give ear, O God of Jacob.

Behold, O God our shield,

And look upon the face of thine anointed.

For a day in thy courts is better than a thousand.

I had rather be a doorkeeper in the house of my God,

The outward law

THE heavens declare the glory of God;
And the firmament sheweth his handywork.
Day unto day uttereth speech,
And night unto night sheweth knowledge.
There is no speech nor language,
Where their voice is not heard.
Their line is gone out through all the earth,
And their words to the end of the world.
In them hath he set a tabernacle for the sun,
Which is as a bridegroom coming out of his chamber,
And rejoiceth as a strong man to run a race.
His going forth is from the end of the heaven,
And his circuit unto the ends of it:
And there is nothing hid from the heat thereof.

The inward law

The law of the LORD is perfect, converting the soul:
The testimony of the LORD is sure, making wise the simple.
The statutes of the LORD are right, rejoicing the heart:
The commandment of the LORD is pure, enlightening the eyes.
The fear of the LORD is clean, enduring for ever:
The judgments of the LORD are true and righteous altogether.
More to be desired are they than gold, yea, than much fine gold:
Sweeter also than honey and the honeycomb.
Moreover by them is thy servant warned:
And in keeping of them there is great reward.
Who can understand his errors?
Cleanse thou me from secret faults.
Keep back thy servant also from presumptuous sins;
Let them not have dominion over me:
Then shall I be upright,
And I shall be innocent from the great transgression.
Let the words of my mouth, and the meditation of my heart, be
acceptable in thy sight,
O LORD, my strength, and my redeemer.

when there was no temple, and the people needed an alternative form of worship. So important was the Law that the synagogue worship was maintained alongside of the worship in the temple, and eventually became the distinctive feature of the religion of Israel. With the synagogue a new class of men came into importance—the scribes, whose duty it was to expound the Law.

BLESSED is the man that walketh not in the counsel of the ungodly,
 Nor standeth in the way of sinners,
 Nor sitteth in the seat of the scornful.
 But his delight is in the law of the LORD;
 And in his law doth he meditate day and night.
 And he shall be like a tree planted by the rivers of water,
 That bringeth forth his fruit in his season;
 His leaf also shall not wither;
 And whatsoever he doeth shall prosper.
 The ungodly are not so:
 But are like the chaff which the wind driveth away.
 Therefore the ungodly shall not stand in the judgment,
 Nor sinners in the congregation of the righteous.
 For the LORD knoweth the way of the righteous:
 But the way of the ungodly shall perish.

Ps. i

LORD, who shall abide in thy tabernacle?
 Who shall dwell in thy holy hill?
 'He that walketh uprightly, and worketh righteousness,
 And speaketh the truth in his heart.
 He that backbiteth not with his tongue,
 Nor doeth evil to his neighbour,
 Nor taketh up a reproach against his neighbour.
 In whose eyes a vile person is contemned;
 But he honoureth them that fear the LORD.
 He that sweareth to his own hurt, and changeth not.
 He that putteth not out his money to usury,
 Nor taketh reward against the innocent.
 He that doeth these things
 Shall never be moved.'

Ps. xv

PENITENCE

A SIN not only degrades the character of him who commits it, but also defiles the whole community. The Law provided a system of sacrifices to remove this defilement and maintain the holiness of the people. Sacrifice was like a spiritual disinfectant to prevent the spreading of an infection, but it could not cure the disease. Sacrifice could atone for accidental sin, but the deliberate sinner must be expelled from the community to keep it pure. For him the only remedy lay in penitence, which casts itself on the mercy of God. This system of dealing with sins broke down because it did not allow for the universal sinfulness of men. The problem of sin remained unanswered until the coming of Christ to die for the ungodly.

HAVE mercy upon me, O God, according to thy loving kindness:

According unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity,
And cleanse me from my sin.

For I acknowledge my transgressions:

And my sin is ever before me.

Against thee, thee only, have I sinned,

And done this evil in thy sight.

Behold, thou desirest truth in the inward parts:

And in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean:

Wash me, and I shall be whiter than snow.

Make me to hear joy and gladness;

That the bones which thou hast broken may rejoice.

Hide thy face from my sins,

And blot out all mine iniquities.

Create in me a clean heart, O God;

And renew a right spirit within me.

Cast me not away from thy presence;

And take not thy holy spirit from me.

Restore unto me the joy of thy salvation;

O HOW love I thy law!

It is my meditation all the day.

Thou through thy commandments hast made me wiser than mine enemies:

For they are ever with me.

I have more understanding than all my teachers:

For thy testimonies are my meditation.

I understand more than the ancients,

Because I keep thy precepts.

I have refrained my feet from every evil way,

That I might keep thy word.

I have not departed from thy judgments:

For thou hast taught me.

How sweet are thy words unto my taste!

Yea, sweeter than honey to my mouth!

Through thy precepts I get understanding:

Therefore I hate every false way.

Thy word is a lamp unto my feet,

And a light unto my path.

I have sworn, and I will perform it,

That I will keep thy righteous judgments.

I am afflicted very much:

Quicken me, O LORD, according unto thy word.

Accept, I beseech thee, the freewill offerings of my mouth, O LORD,

And teach me thy judgments.

My life is continually in my hand:

Yet do I not forget thy law.

The wicked have laid a snare for me:

Yet I erred not from thy precepts.

Thy testimonies have I taken as an heritage for ever:

For they are the rejoicing of my heart.

I have inclined mine heart to perform thy statutes

Alway, even unto the end.

TRUST IN GOD

THE faith of Abraham was accounted to be true religion, and the same faith in the power and love of God is expressed in many psalms.

THE LORD is my shepherd; I shall not want.
He maketh me to lie down in green pastures:
He leadeth me beside the still waters.
He restoreth my soul:
He leadeth me in the paths of righteousness
For his name's sake.
Yea, though I walk through the valley of the shadow of death,
I will fear no evil: for thou art with me;
Thy rod and thy staff they comfort me.
Thou preparest a table before me
In the presence of mine enemies:
Thou anointest my head with oil;
My cup runneth over.
Surely goodness and mercy shall follow me all the days of my life:
And I will dwell in the house of the LORD for ever.

Ps. xxiii

THE LORD is my light and my salvation;
Whom shall I fear?
The LORD is the strength of my life;
Of whom shall I be afraid?
When the wicked, even mine enemies and my foes, came upon
me to eat up my flesh,
They stumbled and fell.
Though an host should encamp against me,
My heart shall not fear:
Though war should rise against me,
In this will I be confident.
One thing have I desired of the LORD, that will I seek after;
That I may dwell in the house of the LORD all the days of my life,
To behold the beauty of the LORD, and to enquire in his temple.
For in the time of trouble he shall hide me in his pavilion:

H*

And uphold me with thy free spirit.

Then will I teach transgressors thy ways;

And sinners shall be converted unto thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation:

And my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips;

And my mouth shall shew forth thy praise.

For thou desirest not sacrifice; else would I give it:

Thou delightest not in burnt offering.

The sacrifices of God are a broken spirit:

A broken and a contrite heart, O God, thou wilt not despise.

Do good in thy good pleasure unto Zion:

Build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifices of righteousness,

With burnt offering and whole burnt offering:

Then shall they offer bullocks upon thine altar.

Ps. li. 1-4*, 6-7

OUT of the depths have I cried unto thee, O LORD.

Lord, hear my voice:

Let thine ears be attentive to the voice of my supplications.

If thou, LORD, shouldest mark iniquities,

O Lord, who shall stand?

But there is forgiveness with thee,

That thou mayest be feared.

I wait for the LORD, my soul doth wait,

And in his word do I hope.

My soul waiteth for the Lord

More than they that watch for the morning:

I say, more than they that watch for the morning.

Let Israel hope in the LORD:

For with the LORD there is mercy,

And with him is plenteous redemption.

And he shall redeem Israel

From all his iniquities.

Ps. cxxx

They looked unto him, and were lightened:
And their faces were not ashamed.
This poor man cried, and the LORD heard him,
And saved him out of all his troubles.
The angel of the LORD encampeth round about them that fear
him,
And delivereth them.
O taste and see that the LORD is good:
Blessed is the man that trusteth in him.
O fear the LORD, ye his saints:
For there is no want to them that fear him.
The young lions do lack, and suffer hunger:
But they that seek the LORD shall not want any good thing.
Come, ye children, hearken unto me:
I will teach you the fear of the LORD.
What man is he that desireth life,
And loveth many days, that he may see good?
Keep thy tongue from evil,
And thy lips from speaking guile.
Depart from evil, and do good;
Seek peace, and pursue it.
The eyes of the LORD are upon the righteous,
And his ears are open unto their cry.
The face of the LORD is against them that do evil,
To cut off the remembrance of them from the earth.
The righteous cry, and the LORD heareth,
And delivereth them out of all their troubles.
The LORD is nigh unto them that are of a broken heart;
And saveth such as be of a contrite spirit.
Many are the afflictions of the righteous:
But the LORD delivereth him out of them all.
He keepeth all his bones:
Not one of them is broken.
Evil shall slay the wicked:
And they that hate the righteous shall be desolate.
The LORD redeemeth the soul of his servants:
And none of them that trust in him shall be desolate.

In the secret of his tabernacle shall he hide me;
He shall set me up upon a rock.
And now shall mine head be lifted up above mine enemies round
about me:
Therefore will I offer in his tabernacle sacrifices of joy;
I will sing, yea, I will sing praises unto the LORD.
Hear, O LORD, when I cry with my voice:
Have mercy also upon me, and answer me.
When thou saidst, 'Seek ye my face'; my heart said unto thee,
Thy face, LORD, will I seek.
Hide not thy face far from me;
Put not thy servant away in anger:
Thou hast been my help;
Leave me not, neither forsake me, O God of my salvation.
When my father and my mother forsake me,
Then the LORD will take me up.
Teach me thy way, O LORD,
And lead me in a plain path,
Because of mine enemies.
Deliver me not over unto the will of mine enemies:
For false witnesses are risen up against me,
And such as breathe out cruelty.
I had fainted, unless I had believed to see the goodness of the
LORD
In the land of the living.
Wait on the LORD:
Be of good courage, and he shall strengthen thine heart:
Wait, I say, on the LORD.

Ps. cxvii

I WILL bless the LORD at all times:
His praise shall continually be in my mouth.
My soul shall make her boast in the LORD:
The humble shall hear thereof, and be glad.
O magnify the LORD with me,
And let us exalt his name together.
I sought the LORD, and he heard me,
And delivered me from all my fears.

Nor for the pestilence that walketh in darkness;
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold
And see the reward of the wicked.
Because thou hast made the LORD, which is my refuge,
Even the most High, thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy dwelling.
For he shall give his angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the dragon shalt thou trample under feet.
'Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name.
He shall call upon me, and I will answer him:
I will be with him in trouble;
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him my salvation.'

Ps. xci

I WILL lift up mine eyes unto the hills.
From whence cometh my help?
My help cometh from the LORD,
Which made heaven and earth.
He will not suffer thy foot to be moved:
He that keepeth thee will not slumber.
Behold, he that keepeth Israel
Shall neither slumber nor sleep.
The LORD is thy keeper:
The LORD is thy shade upon thy right hand.
The sun shall not smite thee by day,
Nor the moon by night.

GOD is our refuge and strength,
 A very present help in trouble.
 Therefore will not we fear, though the earth be removed,
 And though the mountains be carried into the midst of the sea;
 Though the waters thereof roar and be troubled,
 Though the mountains shake with the swelling thereof.
 There is a river, the streams whereof shall make glad the city of
 God,
 The holy place of the tabernacles of the most High.
 God is in the midst of her; she shall not be moved:
 God shall help her, and that right early.
 The heathen raged, the kingdoms were moved:
 He uttered his voice, the earth melted.
 The LORD of hosts is with us;
 The God of Jacob is our refuge.
 Come, behold the works of the LORD,
 What desolations he hath made in the earth.
 He maketh wars to cease unto the end of the earth;
 He breaketh the bow, and curteth the spear in sunder;
 He burneth the chariot in the fire.
 'Be still, and know that I am God:
 I will be exalted among the heathen, I will be exalted in the
 earth.'
 The LORD of hosts is with us;
 The God of Jacob is our refuge.

Ps. xlii

HE that dwelleth in the secret place of the most High
 Shall abide under the shadow of the Almighty.
 I will say of the LORD, He is my refuge and my fortress:
 My God; in him will I trust.
 Surely he shall deliver thee from the snare of the fowler,
 And from the noisome pestilence.
 He shall cover thee with his feathers,
 And under his wings shalt thou trust:
 His truth shall be thy shield and buckler.
 Thou shalt not be afraid for the terror by night;
 Nor for the arrow that flieth by day;

Serve the LORD with fear, and rejoice with trembling.
Worship in purity, lest he be angry, and ye perish from the way,
When his wrath is kindled but a little.
Blessed are all they that put their trust in him.

Ps. ii

GIVE the king thy judgments, O God,
And thy righteousness unto the king's son.
He shall judge thy people with righteousness,
And thy poor with judgment.
The mountains shall bring peace to the people,
And the little hills, by righteousness.
He shall judge the poor of the people,
He shall save the children of the needy,
And shall break in pieces the oppressor.
They shall fear thee as long as the sun and moon endure,
Throughout all generations.
He shall come down like rain upon the mown grass:
As showers that water the earth.
In his days shall the righteous flourish;
And abundance of peace so long as the moon endureth.
He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.
They that dwell in the wilderness shall bow before him;
And his enemies shall lick the dust.
The kings of Tarshish and of the isles shall bring presents:
The kings of Sheba and Seba shall offer gifts.
Yea, all kings shall fall down before him:
All nations shall serve him.
For he shall deliver the needy when he crieth;
The poor also, and him that hath no helper.
He shall spare the poor and needy,
And shall save the souls of the needy.
He shall redeem their soul from deceit and violence:
And precious shall their blood be in his sight.
And he shall live, and to him shall be given of the gold of Sheba:
Prayer also shall be made for him continually;
And daily shall he be praised.

The LORD shall preserve thee from all evil:

He shall preserve thy soul.

The LORD shall preserve thy going out and thy coming in

From this time forth, and even for evermore.

Ps. cxxi

THE MESSIAH

ISAIAH taught Judah to look forward to the coming of a righteous king from the family of Jesse. Even after the exile when there was no king, the people clung to this hope of the coming of God's Anointed, the Messiah. The 'Royal Psalms' were probably written originally of an Israelite king, but in the worship of the Old Testament Church they came to be used as predictions of the Messiah. The Messianic hope was fulfilled by Christ, and there is a reference to the second psalm in the voice from heaven at his baptism.

WHY do the nations rage,
 And the peoples imagine a vain thing?
 The kings of the earth set themselves,
 And the rulers take counsel together,
 Against the LORD, and against his anointed, saying,
 'Let us break their bands asunder,
 And cast away their cords from us'.
 He that sitteth in the heavens shall laugh:
 The Lord shall have them in derision.
 Then shall he speak unto them in his wrath,
 And vex them in his sore displeasure.
 Yet have I set my king
 Upon my holy hill of Zion.
 I will declare the decree:
 The LORD hath said unto me, 'Thou art my Son;
 This day have I begotten thee.
 Ask of me, and I shall give thee the nations for thine inheritance,
 And the uttermost parts of the earth for thy possession.
 Thou shalt break them with a rod of iron;
 Thou shalt dash them in pieces like a potter's vessel.'
 Be wise now therefore, O ye kings:
 Be instructed, ye judges of the earth.

For the LORD is great, and greatly to be praised:
He is to be feared above all gods.
For all the gods of the peoples are idols:
But the LORD made the heavens.
Honour and majesty are before him:
Strength and beauty are in his sanctuary.
Give unto the LORD, O ye kindreds of the peoples,
Give unto the LORD glory and strength.
Give unto the LORD the glory due unto his name:
Bring an offering, and come into his courts.
O worship the LORD in the beauty of holiness:
Fear before him, all the earth.
Say among the nations that the LORD reigneth:
The world also shall be established that it shall not be moved:
He shall judge the peoples righteously.
Let the heavens rejoice, and let the earth be glad;
Let the sea roar, and the fulness thereof.
Let the field be joyful, and all that is therein:
Then shall all the trees of the wood rejoice
Before the LORD: for he cometh,
For he cometh to judge the earth:
He shall judge the world with righteousness,
And the peoples with his truth.

Ps. xcvi

THE GLORY OF GOD

I WILL extol thee, my God, O king;
And I will bless thy name for ever and ever.
Every day will I bless thee;
And I will praise thy name for ever and ever.
Great is the LORD, and greatly to be praised;
And his greatness is unsearchable.
One generation shall praise thy works to another,
And shall declare thy mighty acts.
I will speak of the glorious honour of thy majesty,
And of thy wondrous works.
And men shall speak of the might of thy terrible acts:

There shall be abundance of corn in the earth upon the top of the mountains;

The fruit thereof shall shake like Lebanon:

And they of the city shall flourish like grass of the earth.

His name shall endure for ever:

His name shall be continued as long as the sun:

And men shall be blessed in him:

All nations shall call him blessed.

Blessed be the LORD God, the God of Israel,

Who only doeth wondrous things.

And blessed be his glorious name for ever:

And let the whole earth be filled with his glory;

Amen, and Amen.

Ps. lxxii

MISSIONARY PSALMS

GOD be merciful unto us, and bless us;

And cause his face to shine upon us;

That thy way may be known upon earth,

Thy saving health among all nations.

Let the peoples praise thee, O God;

Let all the peoples praise thee.

O let the nations be glad and sing for joy:

For thou shalt judge the peoples righteously,

And govern the nations upon earth.

Let the peoples praise thee, O God;

Let all the peoples praise thee.

Then shall the earth yield her increase;

And God, even our own God, shall bless us.

God shall bless us;

And all the ends of the earth shall fear him.

Ps. lxxvii

O SING unto the LORD a new song:

Sing unto the LORD, all the earth.

Sing unto the LORD, bless his name;

Shew forth his salvation from day to day.

Declare his glory among the nations,

His wonders among all the peoples.

VII

THE OLD TESTAMENT CHURCH

THE WISE MEN

TRUE religion has to do with the whole of life. The task of the wise men was to apply the preaching of the prophets and the laws of the priests to daily life and its practical problems. Wisdom is essentially a practical thing; it teaches men how to live. The wise men taught right behaviour for all occasions and every sphere of life, and also dealt with the problems of suffering and death.

Behind all the practical advice that is given in the wisdom literature is the fundamental belief that wisdom is the gift of God. By wisdom God created the universe, and laid down laws for human life. Therefore in the wisdom which he alone can impart lies the answer to every question that men can raise.

And I will declare thy greatness.
 They shall abundantly utter the memory of thy great goodness,
 And shall sing of thy righteousness.
 The LORD is gracious, and full of compassion;
 Slow to anger, and of great mercy.
 The LORD is good to all:
 And his tender mercies are over all his works.
 All thy works shall praise thee, O LORD;
 And thy saints shall bless thee.
 They shall speak of the glory of thy kingdom,
 And talk of thy power;
 To make known to the sons of men his mighty acts,
 And the glorious majesty of his kingdom.
 Thy kingdom is an everlasting kingdom,
 And thy dominion endureth throughout all generations.
 The LORD upholdeth all that fall,
 And raiseth up all those that be bowed down.
 The eyes of all wait upon thee;
 And thou givest them their meat in due season.
 Thou openest thine hand,
 And satisfiest the desire of every living thing.
 The LORD is righteous in all his ways,
 And holy in all his works.
 The LORD is nigh unto all them that call upon him,
 To all that call upon him in truth.
 He will fulfil the desire of them that fear him:
 He also will hear their cry, and will save them.
 The LORD preserveth all them that love him:
 But all the wicked will he destroy.
 My mouth shall speak the praise of the LORD:
 And let all flesh bless his holy name for ever and ever. Ps. cxlv

THE PRIEST'S BLESSING

THE LORD bless thee, and keep thee: the LORD make his
 face shine upon thee, and be gracious unto thee: the LORD
 lift up his countenance upon thee, and give thee peace.'

Num. vi. 24-6

WISDOM

HAPPY is the man that findeth wisdom,
And the man that getteth understanding.
For the merchandise of it is better than the merchandise of silver,
And the gain thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand;
In her left hand are riches and honour.
Her ways are ways of pleasantness,
And all her paths are peace.
She is a tree of life to them that lay hold upon her:
And happy is every one that retaineth her.

Prov. iii. 13-18

Doth not wisdom cry?
And understanding put forth her voice?
She standeth in the top of high places,
By the way in the places of the paths.
She crieth at the gates, at the entry of the city,
At the coming in at the doors.
'Unto you, O men, I call;
And my voice is to the sons of man.
O ye simple, understand wisdom:
And, ye fools, be ye of an understanding heart.
Receive my instruction, and not silver;
And knowledge rather than choice gold.
For wisdom is better than rubies;
And all the things that may be desired are not to be compared to it.
I wisdom dwell with prudence,
And find out knowledge and discretion.
The fear of the LORD is to hate evil:
Pride, and arrogancy, and the evil way,
And the froward mouth, do I hate.
Counsel is mine, and sound wisdom:
I am understanding; I have strength.
By me kings reign,
And princes decree justice.

'But where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof;
Neither is it found in the land of the living.
The depth saith, "It is not in me":
And the sea saith, "It is not with me".
It cannot be gotten for gold,
Neither shall silver be weighed for the price thereof.
It cannot be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
The gold and the crystal cannot equal it:
And the exchange of it shall not be for jewels of fine gold.
No mention shall be made of coral, or of pearls:
For the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence then cometh wisdom?
And where is the place of understanding?
God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven;
When he made a decree for the rain,
And a way for the lightning of the thunder:
Then did he see it, and declare it;
He prepared it, yea, and searched it out.
And unto man he said,
"Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding".'

Job xviil. 12-20, 23, 24, 26-8

All wisdom is the fear of the Lord;
And in all wisdom is the doing of the law.
And the knowledge of wickedness is not wisdom;
And the prudence of sinners is not counsel.
Better is one that hath small understanding, and feareth,
Than one that hath much prudence, and transgresseth the law.

Eccclus. xix. 20, 22, 24

By me princes rule,
And nobles, even all the judges of the earth.
I love them that love me;
And those that seek me early shall find me.
The LORD possessed me in the beginning of his way,
Before his works of old.
I was set up from everlasting, from the beginning,
Or ever the earth was.
When there were no depths, I was brought forth;
When there were no fountains abounding with water.
Before the mountains were settled,
Before the hills was I brought forth:
While as yet he had not made the earth, nor the fields,
Nor the very first clods of the world.
When he prepared the heavens, I was there:
When he set a vault upon the face of the deep:
When he established the clouds above:
When he strengthened the fountains of the deep:
When he gave to the sea his decree,
That the waters should not pass his commandment:
When he appointed the foundations of the earth:
Then I was by him, as one brought up with him:
And I was daily his delight,
Rejoicing always before him,
Rejoicing in the habitable part of his earth;
And my delights were with the sons of men.
Now therefore hearken unto me, O ye children:
For blessed are they that keep my ways.
Hear instruction, and be wise, and refuse it not.
Blessed is the man that heareth me,
Watching daily at my gates,
Waiting at the posts of my doors.
For whoso findeth me findeth life,
And shall obtain favour of the LORD.
But he that sinneth against me wrongeth his own soul:
All they that hate me love death.'

Prov. viii. 1-5, 10-17, 22-36

Search, and seek, and she shall be made known unto thee;
 And when thou hast got hold of her, let her not go.
 For at the last thou shalt find her rest;
 And she shall be turned for thee into gladness.
 And her fetters shall be to thee for a covering of strength,
 And her chains for a robe of glory.

Ecclus. vi. 23-29

Trial and Temptation

MY son, if thou comest to serve the Lord,
 Prepare thy soul for temptation.
 Set thy heart aright, and constantly endure,
 And make not haste in time of calamity.
 Cleave unto him, and depart not,
 That thou mayest be increased at thy latter end.
 Accept whatsoever is brought upon thee,
 And be longsuffering when thou passest into humiliation.
 For gold is tried in the fire,
 And acceptable men in the furnace of humiliation.
 Put thy trust in him, and he will help thee:
 Order thy ways aright, and set thy hope on him.

Ecclus. ii. 1-6

My son, hast thou sinned? add no more thereto:
 And make supplication for thy former sins.
 Flee from sin as from the face of a serpent;
 For if thou draw nigh it will bite thee:
 The teeth thereof are the teeth of a lion,
 Slaying the souls of men.
 All iniquity is as a two-edged sword;
 Its stroke hath no healing.

Ecclus. xxi. 1-3

The Tongue

BE swift to hear;
 And with patience make thine answer.
 If thou hast understanding, answer thy neighbour;
 And if not, let thy hand be upon thy mouth.
 Glory and dishonour is in talk:
 And the tongue of a man is his fall.

Ecclus. v. 11-13

WISDOM AND NATURAL SCIENCE

BUT to me may God give to speak with judgment,
 And to conceive thoughts worthy of what hath been given me.
 For in his hand are both we and our words;
 All understanding, and all acquaintance with divers crafts.
 For himself gave me an unerring knowledge of the things that are,
 To know the constitution of the world, and the operation of the
 elements;
 The circuits of years and the position of stars;
 The natures of living creatures and the ragings of wild beasts.
 The violences of winds and the thoughts of men,
 The diversities of plants and the virtues of roots;
 All things that are either secret or manifest I learned,
 For she that is the artificer of all things taught me, even wisdom.
 For she is a breath of the power of God,
 And a clear effluence of the glory of the Almighty;
 Therefore can nothing defiled find entrance into her.
 For she is an effulgence from everlasting light,
 And an unspotted mirror of the working of God,
 And an image of his goodness.
 And she, being one, hath power to do all things;
 And remaining in herself, reneweth all things:
 And from generation to generation passing into holy souls
 She maketh men friends of God and prophets.

Wisdom vii. 15^a, 16, 17, 19-22^a, 25-7

WISDOM IN DAILY LIFE

The Discipline of Wisdom

GIVE ear, my son, and accept my judgment,
 And refuse not my counsel,
 And bring thy feet into her fetters,
 And thy neck into her chain.
 Put thy shoulder under her, and bear her,
 And be not grieved with her bonds.
 Come unto her with all thy soul,
 And keep her ways with thy whole power.

Be as one that knoweth and yet holdeth his tongue.
 If thou be among great men, behave not as their equal;
 And when another is speaking, make not much babbling.

Ecclus. xxi. 1, 3, 4, 7-9

Humility

THE greater thou art, humble thyself the more,
 And thou shalt favour before the Lord.

Ecclus. iii. 18

Let another man praise thee, and not thine own mouth;
 A stranger, and not thine own lips.

Prov. xvi. 2

Generosity

(Tobit is the story of a young man with a friendly dog, the only friendly dog in the Bible. Hence the familiar 'dog Toby'. It is a story to commend almsgiving.)

GIVE alms of thy substance; turn not away thy face from any poor man, and the face of God shall not be turned away from thee. As thy substance is, give alms of it according to thine abundance: if thou have little, be not afraid to give alms according to that little. Let not the wages of any man, which shall work for thee, tarry with thee, but render it unto him out of hand. And what thou thyself hatest, do to no man.

Tobit iv. 7, 8, 14, 15**

My son, according as thou hast, do well unto thyself,
 And bring offerings unto the Lord worthily.
 Remember that death will not tarry,
 And that the covenant of the grave is not shewed unto thee.
 Do well unto thy friend before thou die;
 And according to thy ability stretch out thy hand and give to him.
 Defraud not thyself of a good day;
 And let not the portion of a good desire pass thee by.

Ecclus. xiv. 12-14

Common Sense

TAKE not counsel with a woman about her rival;
 Neither with a coward about war:

Never repeat what is told thee,
 And thou shalt fare never the worse.
 Whether it be of friend or foe, tell it not:
 And unless it be a sin to thee, reveal it not.
 Hast thou heard a word? let it die with thee:
 Be of good courage, it will not burst thee.

Ecclus. xix. 7-10

There is one that keepeth silence, and is found wise;
 And there is one that is hated for his much talk.
 There is one that keepeth silence, for he hath no answer to make;
 And there is that keepeth silence, as knowing his time.
 A wise man will be silent till his time come;
 But the braggart and fool will overpass his time.

Ecclus. xix. 5-7

The stroke of a whip maketh a mark in the flesh:
 But the stroke of a tongue will break bones.
 Many have fallen by the edge of the sword:
 Yet not so many as they that have fallen because of the tongue.

Ecclus. xxviii. 17-18

Sound Judgment

BLAME not before thou hast examined:
 Understand first, and then rebuke.

Ecclus. xi. 7

Good Manners

HAVE they made thee ruler of a feast?
 Be not lifted up,
 Be thou among them as one of them;
 Take thought for them, and so sit down.
 Speak, thou that art the elder, for it becometh thee, but with
 sound knowledge;
 And hinder not music.
 Pour not out talk where there is a performance of music,
 And display not thy wisdom out of season.
 Speak, young man, if there be need of thee;
 Yet scarcely if thou be twice asked.
 Sum up thy speech, many things in few words

And strengtheneth her arms.
 She perceiveth that her merchandise is good:
 Her candle goeth not out by night.
 She layeth her hands to the spindle,
 And her hands hold the distaff.
 She stretcheth out her hand to the poor;
 Yea, she reacheth forth her hands to the needy.
 She is not afraid of the snow for her household:
 For all her household are clothed with scarlet.
 She maketh for herself carpets of tapestry;
 Her clothing is fine linen and purple.
 Her husband is known in the gates,
 When he sitteth among the elders of the land.
 She maketh fine linen, and selleth it;
 And delivereth girdles unto the merchant.
 Strength and honour are her clothing;
 And she shall laugh at the time to come.
 She openeth her mouth with wisdom;
 And in her tongue is the law of kindness.
 She looketh well to the ways of her household,
 And eateth not the bread of idleness.
 Her children arise up, and call her blessed;
 Her husband also, and he praiseth her.
 Many daughters have done virtuously,
 But thou excellest them all.
 Favour is deceitful, and beauty is vain:
 But a woman that feareth the LORD, she shall be praised.
 Give her of the fruit of her hands;
 And let her own works praise her in the gates.

Prov. xxxi. 10-31

True riches

THERE is that groweth rich by his wariness and pinching,
 And this is the portion of his reward:
 When he saith, I have found rest,
 And now will I eat of my goods;
 Yet he knoweth not what time shall pass,

Nor with an envious man about thankfulness:
 Nor with an unmerciful man about kindness:
 Nor with a sluggard about any kind of work.
 Give not heed to these in any matter of counsel.
 But rather be continually with a godly man,
 Who will grieve for thee, if thou shalt miscarry. Eccus. xxxvii. 11, 12

The Penalty of Idleness

I WENT by the field of the slothful,
 And by the vineyard of the man void of understanding;
 And, lo, it was all grown over with thorns,
 And nettles had covered the face thereof,
 And the stone wall thereof was broken down.
 Then I saw, and considered it well:
 I looked upon it, and received instruction.
 Yet a little sleep, a little slumber,
 A little folding of the hands to sleep:
 So shall thy poverty come as a robber:
 And thy want as an armed man.

Prov. xxiv. 30-4

Industry. The Good Wife

WHO can find a virtuous woman?
 For her price is far above rubies.
 The heart of her husband doth safely trust in her,
 So that he shall have no lack of gain.
 She will do him good and not evil
 All the days of her life.
 She seeketh wool, and flax,
 And worketh willingly with her hands.
 She is like the merchants' ships;
 She bringeth her food from afar.
 She riseth also while it is yet night,
 And giveth meat to her household,
 And a portion to her maidens.
 She considereth a field, and buyeth it:
 With the fruit of her hands she planteth a vineyard.
 She girdeth her loins with strength,

And after reviling there may be a reconciliation;
But he that revealeth secrets hath lost hope.

Eccles. xxvii. 16-21

Enemies

IN the Old Testament, there are two divergent views. The more common is one corrected by the Gospels.

IF thou do good, know to whom thou doest it.

Never trust thine enemy.

Though he humble himself . . . yet beware of him.

Eccles. xii. 1^a, 10^a, 11^a

THE other is in harmony with the teaching of the New Testament.

IF thine enemy be hungry, give him bread to eat;

And if he be thirsty, give him water to drink:

For thou shalt heap coals of fire upon his head,

And the LORD shall reward thee.

Prov. xxv. 21, 22

Forgiveness

FORGIVE thy neighbour the hurt he hath done thee:

And then thy sins shall be pardoned when thou prayest.

Man cherisheth **anger** against man:

And doth he seek healing from the Lord?

Upon a man like **himself** he hath no mercy:

And doth he make supplication for his own sins? Eccles. xxviii. 2-4

THE PHYSICIAN

HONOUR a physician with the honour due unto him for the
uses which ye may have of him:

For the Lord hath created him.

For of the most High cometh healing,

And he shall receive honour of the king.

The skill of the physician shall lift up his head:

And in the sight of great men he shall be in admiration.

The Lord hath created medicines out of the earth;

And he that is wise will not abhor them.

And he hath given men skill,

That he might be honoured in his marvellous works.

And he shall leave them to others, and die.
Be stedfast in thy covenant, and walk therein,
And grow old in thy work.

EccLus. xi. 18-20

There is a prosperity that a man findeth in misfortunes :
And there is a gain that turneth to loss.
There is that buyeth much for a little,
And payeth for it again sevenfold.

EccLus. xii. 9, 12

Better is a poor man, being sound and strong of constitution,
Than a rich man that is plagued in his body.
Health and a good constitution are better than all gold;
And a strong body than wealth without measure.
There is no riches better than health of body;
And there is no gladness above the joy of the heart.

EccLus. xxx. 14-16

The blessing of the LORD, it maketh rich,
And he addeth no sorrow with it.

Prov. x. 22

Friends

A FAITHFUL friend is a strong defence:
And he that hath found him hath found a treasure:
There is nothing that can be taken in exchange for a faithful friend:
And his excellency is beyond price.

EccLus. vi. 14, 15

He that revealeth secrets destroyeth credit,
And shall not find a friend to his mind.
Love a friend, and keep faith with him:
But if thou reveal his secrets, thou shalt follow no more after him;
For as a man hath destroyed his enemy,
So hast thou destroyed the friendship of thy neighbour.
And as a bird which thou hast loosed out of thy hand,
So hast thou let thy neighbour go, and thou wilt not catch him
again:
Pursue him not, for he is gone far away,
And hath escaped as a gazelle out of the snare.
For a wound may be bound up,

And his eyes look still upon the pattern of the thing that he maketh;
He setteth his mind to finish his work,
And watcheth to polish it perfectly:
So doth the potter sitting at his work,
And turning the wheel about with his feet,
Who is alway carefully set at his work,
And maketh all his work by number;
He fashioneth the clay with his arm,
And maketh the stiffness thereof pliant;
He applieth himself to finish the glazing;
And he is diligent to make clean the furnace.
All these trust to their hands:
And every one is wise in his work.
Without these cannot a city be inhabited:
And they shall not dwell where they will, nor go up and down:
But they will maintain the state of the world,
And their prayer is in the work of their craft. *Eccclus. xxxviii. 24-32, 34*

FAMOUS MEN

LET us now praise famous men,
And our fathers that begat us.
The Lord hath wrought great glory by them
Through his great power from the beginning.
Such as did bear rule in their kingdoms,
Men renowned for their power,
Giving counsel by their understanding,
And declaring prophecies:
Leaders of the people by their counsels,
And by their knowledge of learning meet for the people,
Wise and eloquent in their instructions:
Such as found out musical tunes,
And recited verses in writing:
Rich men furnished with ability,
Living peaceably in their habitations:
All these were honoured in their generations,
And were the glory of their times.

With such doth he heal men,
 And taketh away their pains.
 Of such doth the apothecary make a confection;
 And of his works there is no end;
 And from him is peace over all the earth.
 My son, in thy sickness be not negligent:
 But pray unto the Lord, and he will make thee whole.
 Leave off from sin, and order thine hands aright,
 And cleanse thy heart from all wickedness.
 Then give place to the physician, for the Lord hath created him:
 Let him not go from thee, for thou hast need of him.
 There is a time when in their hands there is good success.
 For they shall also pray unto the Lord,
 That he would prosper that which they give for ease and remedy
 to prolong life.

Ecclus. xxxviii. 1-4, 6-10, 12-14

THE CRAFTSMAN

THE wisdom of a learned man cometh by opportunity of
 leisure:
 And he that hath little business shall become wise.
 How can he get wisdom that holdeth the plough,
 And that glorieth in the goad,
 That driveth oxen, and is occupied in their labours,
 And whose talk is of bullocks?
 He giveth his mind to make furrows;
 And is diligent to give the kine fodder.
 So every carpenter and workmaster,
 That laboureth night and day;
 And they that cut and grave seals,
 And are diligent to make great variety,
 And give themselves to make the likeness true,
 And watch to finish a work:
 The smith also sitting by the anvil,
 And considering the ironwork,
 The vapour of the fire wasteth his flesh,
 And he fighteth with the heat of the furnace:
 The noise of the hammer and the anvil is ever in his ears,

Job: see note, p. 240 and Job. xxxiii. 14-30. For the educational aspect in N.T. see Hebrews v. 8 'learned obedience by the things which he suffered'. But in Job the redemption is of the sufferer himself. For the nobler aspect of redemption—the redemption of others, even of the guilty—we must turn to Second Isaiah, and to our Lord's own interpretation.

The Testing of Job

THERE was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the east.

Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, 'Whence comest thou?' Then Satan answered the LORD, and said, 'From going to and fro in the earth, and from walking up and down in it'. And the LORD said unto Satan, 'Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?' Then Satan answered the LORD, and said, 'Doth Job fear God for nought? Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.' And the LORD said unto Satan, 'Behold, all that he hath is in thy power; only upon himself put not forth thine hand'. So Satan went forth from the presence of the LORD.

And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, 'The oxen were plowing, and the asses feeding beside them: and the Sabeans fell upon them, and took them away: yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee'. While he was

There be of them that have left a name behind them,
That their praises might be reported.
And some there be, which have no memorial;
Who are perished, as though they had never been;
And are become as though they had never been born;
And their children after them.
But these were merciful men,
Whose righteousness hath not been forgotten.
With their posterity shall continually remain a good inheritance,
And their children are within the covenant.
Their posterity standeth fast,
And their children for their sakes.
Their posterity shall remain for ever,
And their glory shall not be blotted out.
Their bodies are buried in peace;
But their name liveth for evermore.
The people will tell of their wisdom,
And the congregation will shew forth their praise. *Ecclus. xliv. 1-15*

THE PROBLEM OF UNDESERVED SUFFERING

WHY do men suffer? The orthodox answer of the prophets and priests was that suffering is a punishment for sin, sent by God to call men to repentance. But there are instances of suffering which are not covered by that formula. The Book of Job deals with the suffering of an upright man. After the introduction which explains how disaster overtook him, Job curses the day of his birth. Then his three friends in turn bring forward the conventional arguments to show that, since suffering is punishment, great suffering must be a sign of great sin. They assure him that, if he will repent, God will forgive him. Job answers them speech for speech, protesting his innocence with deepening perplexity and rising temper, until finally he makes his oath of innocence. Then God answers Job by pointing out to him all the things in the world of nature which pass his comprehension, and brings him to see that, in a world which contains so much that is mysterious, God may have a purpose even for the suffering of the innocent.

The Christian answer to the problem is that suffering is educational and redemptive. There are the beginnings of this outlook in

when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

Job ii. 1-7, 11, 13

Job's Curse

AFTER this opened Job his mouth, and cursed his day. And Job spake, and said, 'Let the day perish wherein I was born, And the night in which it was said, "There is a man child conceived".

Why died I not from the womb?

For now should I have lain still and been quiet,

I should have slept: then had I been at rest,

With kings and counsellors of the earth,

Which built pyramids for themselves;

Or with princes that had gold,

Who filled their houses with silver:

Or as an hidden untimely birth I had not been;

As infants which never saw light.

There the wicked cease from troubling;

And there the weary be at rest.

There the prisoners rest together;

They hear not the voice of the oppressor.

The small and great are there;

And the servant is free from his master.'

Job iii. 1-3, 11^a, 13-19

The rebuke of Job's friends

Eliphaz

REMEMBER, I pray thee, who ever perished, being innocent?
Or where were the upright cut off?

According as I have seen, they that plow iniquity,

And sow wickedness, reap the same.

Shall mortal man be more just than God?

Shall a man be more pure than his Maker?

Job iv. 7, 8, 17

yet speaking, there came also another, and said, 'The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee'. While he was yet speaking, there came also another, and said, 'The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee'. While he was yet speaking, there came also another, and said, 'Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee'.

Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, 'Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD'. In all this Job sinned not, nor charged God foolishly.

Job i. 1-3, 6-22

Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan, 'From whence comest thou?' And Satan answered the LORD, and said, 'From going to and fro in the earth, and from walking up and down in it'. And the LORD said unto Satan, 'Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause'. And Satan answered the LORD, and said, 'Skin for skin, yea, all that a man hath will he give for his life. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.' And the LORD said unto Satan, 'Behold, he is in thine hand; but save his life'.

So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown. Now

Hold your peace, let me alone, that I may speak,
And let come on me what will.

*Though he slay me, yet will I wait for him:
Nevertheless I will maintain my ways before him.
This also shall be my salvation;
For a godless man shall not come before him.*

Job xiii, 3, 4, 7, 9^b, 10^a, 12, 13, 15, 16

THE dialogue continues, and the charges against Job become even more definite.

Eliphaz

IS not thy wickedness great?
Neither is there any end to thine iniquities.
For thou hast taken pledges of thy brother for nought,
And stripped the naked of their clothing.
Thou hast not given water to the weary to drink,
And thou hast withholden bread from the hungry.
Thou hast sent widows away empty,
And the fatherless have been oppressed.
Therefore snares are round about thee,
And sudden fear troubleth thee.*

Job xxii. 5-7, 9, 10

Job's Oath of Innocence

IF my step hath turned out of the way,
And mine heart walked after mine eyes,
And if any blot hath cleaved to mine hands;
Then let me sow, and let another eat;
Yea, let my offspring be rooted out.
If I did despise the cause of my manservant or of my maidservant,
When they contended with me;
If I have withheld the poor from their desire,
Or have caused the eyes of the widow to fail;
Or have eaten my morsel myself alone,
And the fatherless hath not eaten thereof;
If I have seen any perish for want of clothing,

* Many modern scholars translate: 'He will slay me: I have no hope'.

'Behold, happy is the man whom God correcteth:
Therefore despise not thou the chastening of the Almighty.
For he maketh sore, and bindeth up;
He woundeth, and his hands make whole.'

Job v. 17, 18

Bildad

'**D**O TH God pervert judgment?
Or doth the Almighty pervert justice?
If thou wouldest seek diligently unto God,
And make thy supplication to the Almighty;
If thou wert pure and upright;
Surely now he would awake for thee,
And make the habitation of thy righteousness prosperous.
Behold, God will not cast away a perfect man,
Neither will he uphold the evil-doers.'

Job viii. 3, 5, 6, 20

Zophar

'**K**NOW therefore that God exacteth of thee less than thine
iniquity deserveth.
Canst thou by searching find out God?
Canst thou find out the Almighty unto perfection?
It is high as heaven; what canst thou do?
Deeper than the grave; what canst thou know?
The measure thereof is longer than the earth,
And broader than the sea.'

Job xi. 6^h-9*Job. The faith which dares to face the facts*

'**S**URELY I would speak to the Almighty,
And I desire to reason with God.
But ye are forgers of lies,
Ye are all physicians of no value.
Will ye speak unrighteously for God,
And talk deceitfully for him?
Or as one deceiveth a man, will ye deceive him?
He will surely reprove you.
Your memorable sayings are proverbs of ashes,
Your defences are defences of clay.'

Or who laid the corner stone thereof;
 When the morning stars sang together,
 And all the sons of God shouted for joy?
 Or who shut up the sea with doors,
 When it brake forth, as if it had issued out of the womb;
 When I made the cloud the garment thereof,
 And thick darkness a swaddlingband for it,
 And prescribed for it my decree,
 And set bars and doors,
 And said, Hitherto shalt thou come, but no further;
 And here shall thy proud waves be stayed?
 Hast thou commanded the morning since thy days began,
 And caused the dayspring to know its place?
 Have the gates of death been revealed unto thee?
 Or hast thou seen the gates of the shadow of death?
 Declare if thou knowest it all.
 Who hath put wisdom in the inward parts?
 Or who hath given understanding to the heart?

Job xxxviii. 1-12, 17, 18^b, 36

Wild Nature

'WHO hath sent out the wild ass free?
 Or who hath loosed the bands of the wild ass?
 Whose house I have made the wilderness,
 And the salt land his dwelling-place.
 He scorneth the multitude of the city,
 Neither regardeth he the crying of the driver.
 The range of the mountains is his pasture,
 And he searcheth after every green thing.
 Will the wild-ox be content to serve thee?
 Or will he abide in thy stable?
 Canst thou bind the wild-ox to the plough in the furrow?
 Or will he harrow the valleys after thee?
 Hast thou given the horse his might?
 Hast thou clothed his neck with the quivering mane?
 He paweth in the valley, and rejoiceth in his strength:
 He goeth out to meet the armed men.

Or any poor without covering;
 If I have lifted up my hand against the fatherless,
 When I saw my help in the gate:
 Then let mine arm fall from my shoulder blade,
 And mine arm be broken from the bone.
 If I have made gold my hope,
 Or have said to the fine gold, Thou art my confidence;
 If I rejoiced because my wealth was great,
 And because mine hand had gotten much;
 If my land cry against me,
 Or that the furrows likewise thereof complain;
 If I have eaten the fruits thereof without payment,
 Or have caused the owners thereof to lose their life:
 Let thistles grow instead of wheat,
 And cockle instead of barley.'

Job xxxi. 7, 8, 13, 16, 17, 19, 21, 22, 24, 25, 38-40

At this point comes an interruption from Elihu, the young man, who speaks with the confidence of youth and with not a little contempt for his elders. It is, however, generally agreed that this section is on a much lower level and was later inserted. It repeats the old arguments, and breaks the connexion between Job's oath of innocence and the Lord's answer.

Some scholars, however, maintain that Elihu does at least make one real contribution, that suffering is educational and redemptive. See Job. xxxiii. 14-30.

The Voice from the Whirlwind

THEN the LORD answered Job out of the whirlwind, and said,
 'Who is this that darkeneth counsel
 By words without knowledge?
 Gird up now thy loins like a man;
 For I will demand of thee, and answer thou me.
 Where wast thou when I laid the foundations of the earth?
 Declare, if thou hast understanding.
 Who hath laid the measures thereof, if thou knowest?
 Or who hath stretched the builder's line upon it?
 Whereupon are the foundations thereof fastened?

Remember the battle, and do so no more.
None is so fierce that he dare stir him up:
Who then is he that can stand before me?

Who can open the doors of his face?
Round about his teeth is terror.
His strong scales are his pride,
Shut up together as with a close seal.
His eyes are like the eyelids of the morning.
Out of his nostrils a smoke goeth,
As of a seething pot and burning rushes.
His breath kindleth coals,
And a flame goeth forth from his mouth.
In his neck abideth strength,
And terror danceth before him.
When he raiseth himself up, the mighty are afraid:
If one lay at him with the sword, it cannot avail;
Nor the spear, the dart, nor the pointed shaft.
He counteth iron as straw,
And brass as rotten wood.
The arrow cannot make him flee:
He laugheth at the rushing of the javelin.
He maketh the deep to boil like a pot:
He maketh the sea like ointment.
Upon earth there is not his like,
That is made without fear.
He is king over all the sons of pride.'

Job xli. 1, 2, 7, 8, 10, 14, 15, 18^b, 20-2, 25^a, 26-8^a, 29^b, 31, 33, 34^b

The Submission of Job

THEN Job answered the LORD, and said, 'I know that thou
canst do every thing,
And that no thought can be withholden from thee.
Who is he that hideth counsel without knowledge?
Therefore have I uttered that I understood not;
Things too wonderful for me, which I knew not.
Hear, I beseech thee, and I will speak:

He mocketh at fear, and is not dismayed;
 Neither turneth he back from the sword.
 Doth the hawk soar by thy wisdom,
 And stretch her wings toward the south?
 Doth the eagle mount up at thy command,
 And make her nest on high?

Job xxxix. 5-10, 19, 21, 22, 26, 27

The Hippopotamus

‘**B**EHOLD now behemoth, which I made with thee;
 He eateth grass as an ox.
 He moveth his tail like a cedar:
 The sinews of his thighs are knit together.
 His bones are as tubes of brass;
 His limbs are like bars of iron.
 He is the chief of the ways of God:
 He only that made him can make his sword to approach unto
 him.
 Surely the mountains bring him forth food;
 Where all the beasts of the field do play.
 He lieth under the lotus trees,
 In the covert of the reed, and the fen.
 The lotus trees cover him with their shadow;
 The willows of the brook compass him about.
 Behold, if a river overflow, he trembleth not:
 He is confident, though Jordan swell even to his mouth.
 Shall any take him when he is on the watch,
 Or pierce through his nose with a snare?’

Job xl. 15, 17-24

The Crocodile

‘**C**ANST thou draw out leviathan with a fish hook?
 Or press down his tongue with a cord?
 Canst thou put a rope into his nose?
 Or pierce his jaw through with a hook?
 Canst thou fill his skin with barbed irons
 Or his head with fish spears?
 Lay thine hand upon him:

ment teaching that God made man in his own image, and therefore cannot have intended his life to end in death.

The Dead know not Anything

ALL things come alike to all: there is one event to the righteous and to the wicked; to the good and to the clean and to the unclean; to him that sacrificeth and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead. For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun.

Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

Eccles. ix. 2-6, 10

The Universality of Death

WHO shall give praise to the Most High in the grave,
Instead of them which live and return thanks?
Thanksgiving perisheth from the dead, as from one that is not:
He that is in life and health shall praise the Lord.
For all things cannot be in men,
Because the son of man is not immortal.
The number of man's days at the most are a hundred years.
As a drop of water from the sea, and a pebble from the sand;
So are a few years in the day of eternity.

Eccles. xvii. 27, 28, 30; xviii. 9, 10

But Men survive in their Children

HE that loveth his son will continue to lay stripes upon him,
That he may have joy of him in the end.
His father dieth, and is as though he had not died;

I will demand of thee, and declare thou unto me.
 I have heard of thee by the hearing of the ear:
 But now mine eye seeth thee.
 Wherefore I abhor myself, and repent
 In dust and ashes.'

Job. xlii. 1-6

Job is justified by God

AND it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, 'My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath'. So the LORD blessed the latter end of Job more than his beginning.

Job xlii. 7, 12*

LIFE AFTER DEATH

WHAT happens when we die? For the most part the Old Testament Church had no belief in an afterlife worthy of the name. The abode of the dead was Sheol (the grave or the pit), a universal graveyard where men survived not as immortal souls but as impotent wraiths. They believed in two kinds of immortality only: a man might live on in his children or in his immortal name.

The first tentative approach to a new belief is made in the Book of Job. Job has a strong belief in the justice of God, but he knows that in this life men do not always get precisely what they deserve; the righteous suffer and the wicked go unpunished. Job wonders if perhaps there might be another life in which the balance of justice would be restored, but raises the idea only to discard it. The best he can hope is that after his death God, his redeemer, will prove his innocence, and that he will be allowed to return from the grave to see the vindication of his good name. But from this slender beginning there grew up a firm belief in the resurrection of the dead.

The Hebrew belief in a resurrection is different from the Greek belief in the immortality of the soul. The Greeks thought of man as a soul imprisoned in a body from which he longed to be free, but the Hebrews believed that God had made man body and soul, and that both were essential parts of the personality. Resurrection does not mean the re-animation of the flesh, but the victory of the whole personality over death.

The writer of the Book of Wisdom was clearly influenced by Greek ideas, but he combines them skilfully with the Old Testa-

Oh that thou wouldest hide me in Sheol,
 That thou wouldest keep me secret, until thy wrath be past,
 That thou wouldest appoint me a set time, and remember me!
 If a man die, shall he live again?
 All the days of my warfare would I wait,
 Till my release should come.
 Thou shouldest call, and I would answer thee:
 Thou wouldest yearn for the work of thy hands.
 But now thou numberest my steps:
 Dost thou not watch over my sin?
 The waters wear the stones;
 The overflowings thereof wash away the dust of the earth:
 And thou destroyest the hope of men.
 Thou prevailest for ever against him, and he passeth;
 Thou changest his countenance, and sendest him away.
 His sons come to honour, and he knoweth it not;
 And they are brought low, but he perceiveth it not of them.
 But his flesh upon him hath pain,
 And his soul within him mourneth.

But I know that my redeemer liveth,
 And that he shall stand up at the last upon the earth:
 And after my skin hath been thus destroyed,
 Yet from my flesh shall I see God:
 Whom I shall see for myself,
 And mine eyes shall behold, and not another.'

Job xiv. 1, 2, 7-16, 19-22; xix. 25-27

The Growing Faith in Immortality

THY dead shall live; my dead bodies shall arise. Awake and
 sing, ye that dwell in the dust: for thy dew is as the dew
 of herbs, and the earth shall cast forth the dead.' Isa. xxvi. 19

'And at that time shall Michael stand up, the great prince
 which standeth for the children of thy people: and there shall be
 a time of trouble, such as never was since there was a nation even

For he hath left one behind him like himself.

In his life, he saw and rejoiced in him;

And when he died, he sorrowed not:

He left behind him an avenger against his enemies,

And one to requite kindness to his friends.

Eccclus. xxx. 1, 4-6

Men survive in their own Good Name

THE life of man is numbered by days;
And the days of Israel are innumerable.

The wise man shall inherit confidence among his people,

And his name shall live for ever.

Many shall commend his understanding;

And so long as the world endureth, it shall not be blotted out:

His memorial shall not depart,

And his name shall live from generation to generation.

Eccclus. xxxvii. 25, 26; xxxix. 9

The Reality of death; but the Hope in God the Redeemer

'MAN that is born of woman
Is of few days, and full of trouble.

He cometh forth like a flower, and is cut down;

He fleeth also as a shadow, and continueth not.

For there is hope of a tree, if it be cut down, that it will sprout
again,

And that the tender branch thereof will not cease.

Though the root thereof grow old in the earth,

And the stock thereof die in the ground;

Yet through the scent of water it will bud,

And put forth boughs like a plant.

But man dieth, and wasteth away:

Yea, man giveth up the ghost, and where is he?

As the waters fail from the sea,

And the river decayeth and drieth up;

So man lieth down and riseth not:

Till the heavens be no more, they shall not awake,

Nor be roused out of their sleep.

Let us crown ourselves with rosebuds, before they be withered:
Let none of us go without his share in our proud revelry:
Everywhere let us leave tokens of our mirth:
Because this is our portion, and our lot is this.
Let us oppress the righteous poor;
Let us not spare the widow,
Nor reverence the hairs of the old man gray for length of years.
But let us lie in wait for the righteous man,
Because he is of disservice to us,
And is contrary to our works.
He became to us a reproof of our thoughts.
He is grievous unto us even to behold,
Because his life is unlike other men's,
And his paths are of strange fashion.
We were accounted of him as base metal,
And he abstaineth from our ways as from uncleannesses.
The latter end of the righteous he calleth happy;
And he vaunteth that God is his father.
Let us see if his words be true,
And let us try what shall befall in the ending of his life.
For if the righteous man is God's son, he will uphold him,
And he will deliver him out of the hand of his adversaries.
With outrage and torture let us put him to the test,
That we may learn his gentleness,
And may prove his patience under wrong.
Let us condemn him to a shameful death;
For he shall be visited according to his words.

Thus reasoned they, and they were led astray;
For their wickedness blinded them,
And they knew not the mysteries of God,
Neither hoped they for the wages of holiness,
Nor did they judge that there is a prize for blameless souls.
Because God created man for incorruption,
And made him the image of his own proper being;
But by the envy of the devil death entered into the world,
And they that are of his portion make trial thereof.

to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.'

Dan. xii. 1-3

God made not Death. The Righteous live for ever

CCOURT not death in the error of your life;
Neither draw upon yourselves destruction by the works of
your hands:

Because God made not death;

Neither delighteth he when the living perish:

For righteousness is immortal:

But ungodly men by their hands and their words called death unto
them:

Deeming him a friend, they consumed away,

And they made a covenant with him,

Because they are worthy to be of his portion.

For they said within themselves, reasoning not aright,

Short and sorrowful is our life;

And there is no healing when a man comes to his end,

And none was ever known that returned out of Sheol.

Because by mere chance were we born,

And hereafter we shall be as though we had never been:

And our name shall be forgotten in time,

And no man shall remember our works;

And our life shall pass away as the traces of a cloud,

And shall be scattered as is a mist,

When it is chased by the beams of the sun,

And overcome by the heat thereof.

Come therefore and let us enjoy the good things that now are;

And let us use the creation with all our soul as youth's possession.

Let us fill ourselves with costly wine and perfumes;

And let no flower of spring pass us by:

Or as when a bird flieth through the air,
 No token of her passage is found,
 But the light wind, lashed with the stroke of her pinions,
 And rent asunder with the violent rush of the moving wings, is
 passed through,
 And afterwards no sign of her coming is found therein :
 Or as when an arrow is shot at a mark,
 The air disparted closeth up again immediately,
 So that men know not where it passed through :
 So we also, as soon as we were born, ceased to be ;
 And of virtue we had no sign to shew,
 But in our wickedness we were utterly consumed.
 Because the hope of the ungodly man is as chaff carried by the wind,
 And as foam vanishing before a tempest ;
 And is scattered as smoke is scattered by the wind,
 And passeth by as the remembrance of a guest that tarrieth but a
 day.
 But the righteous live for ever,
 And in the Lord is their reward,
 And the care for them with the Most High.
 Therefore shall they receive the crown of royal dignity
 And a diadem of beauty from the Lord's hand ;
 Because with his right hand shall he cover them,
 And with his arm shall he shield them.

Wisdom vi. 1-16

A MISSIONARY STORY

THE knowledge that God had chosen them as his own people and the command to keep themselves holy and free from the contamination of heathenism tended to make Israel after the exile narrow-minded and self-righteous. The Book of Jonah is a story written at a time of the most bigoted nationalism to remind the people that Israel had been chosen by God not out of favouritism but to bring his blessings to all nations.

NOW the word of the LORD came unto Jonah the son of Amittai, saying, 'Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me'.

But Jonah rose up to flee unto Tarshish from the presence of

But the souls of the righteous are in the hand of God,
And no torment shall touch them.

In the eyes of the foolish they seemed to have died;
And their departure was accounted to be their hurt,
And their journeying away from us to be their ruin:
But they are in peace.

For even if in the sight of men they be punished,
Their hope is full of immortality;
And having borne a little chastening, they shall receive great good;
Because God made trial of them, and found them worthy of himself.

Wisdom iii. 1-5

Then shall the righteous man stand in great boldness
Before the face of them that afflicted him,
And them that make his labours of no account.
When they see it they shall be troubled with terrible fear,
And shall be amazed at the marvel of God's salvation.
They shall say within themselves repenting,
And for distress of spirit shall they groan,
This was he whom aforetime we had in derision,
And made a parable of reproach:
We fools accounted his life madness,
And his end without honour:
How was he numbered among the sons of God?
And how is his lot among the saints?
Verily we went astray from the way of truth,
And the light of righteousness shined not for us,
And the sun rose not for us.
We took our fill of the paths of lawlessness and destruction,
And we journeyed through trackless deserts,
But the way of the Lord we knew not.
What did our arrogance profit us?
And what good have riches and vaunting brought us?
Those things all passed away as a shadow,
And as a message that runneth by:
As a ship passing through billowy water,
Whereof, when it is gone by, there is no trace to be found,
Neither pathway of its keel in the billows:

Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the LORD his God out of the fish's belly, and the LORD spake unto the fish, and it vomited out Jonah upon the dry land.

And the word of the LORD came unto Jonah the second time, saying, 'Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee'. So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, 'Yet forty days, and Nineveh shall be overthrown'.

So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not. But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the LORD, and said, 'I pray thee, O LORD, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.'

Then said the LORD, 'Doest thou well to be angry?' So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the LORD God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, 'It is better for me to die than to live'. And God said to Jonah, 'Doest thou well to be angry for the gourd?' And he said, 'I do well to be

the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD. But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep. So the shipmaster came to him, and said unto him, 'What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not'.

And they said every one to his fellow, 'Come, and let us cast lots, that we may know for whose cause this evil is upon us'. So they cast lots, and the lot fell upon Jonah. Then said they unto him, 'Tell us, we pray thee, for whose cause this evil is upon us; What is thine occupation? and whence comest thou? what is thy country? and of what people art thou?' And he said unto them, 'I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land'. Then were the men exceedingly afraid, and said unto him, 'Why hast thou done this?' For the men knew that he fled from the presence of the LORD, because he had told them.

Then said they unto him, 'What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous'. And he said unto them, 'Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you'. Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the LORD, and said, 'We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, O LORD, hast done as it pleased thee'. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows.

of Israel consented to his worship, and sacrificed to the idols, and profaned the sabbath. And on the fifteenth day of Chislew, in the hundred and forty and fifth year, they builded an abomination of desolation upon the altar, and in the cities of Judah on every side they builded idol altars. And at the doors of the houses and in the streets they burnt incense. And they rent in pieces the books of the law which they found, and set them on fire. And wheresoever was found with any a book of the covenant, and if any consented to the law, the king's sentence delivered him to death. Thus did they in their might unto Israel, to those that were found month by month in the cities. And on the five and twentieth day of the month they sacrificed upon the idol altar, which was upon the altar of God. And the women that had circumcised their children they put to death according to the commandment. And they hanged their babes about their necks, and destroyed their houses, and them that had circumcised them. And many in Israel were fully resolved and confirmed in themselves not to eat unclean things. And they chose to die, that they might not be defiled with the meats, and that they might not profane the holy covenant; and they died.

Then many that sought after justice and judgment went down into the wilderness, to dwell there, they, and their sons, and their wives, and their cattle; because evils were multiplied upon them. And it was told the king's officers, and the forces that were in Jerusalem, the city of David, that certain men, who had broken the king's commandment, were gone down into the secret places in the wilderness; and many pursued after them, and having overtaken them, they encamped against them, and set the battle in array against them on the sabbath day. And they said unto them, 'Enough; come forth, and do according to the word of the king, and ye shall live'. And they said, 'We will not come forth, neither will we do the word of the king, to profane the sabbath day'. And they hasted to give them battle. And they answered them not, neither cast they a stone at them, nor stopped up the secret places, saying, 'Let us die all in our innocency: heaven and earth witness over us, that ye put us to death without trial'. And they rose up against them in battle on the sabbath, and they died, they and

angry, even unto death'. Then said the LORD, 'Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?'

Jonah i; ii. 1, 10; iii. 1-5, 10; iv

THE ERA OF PERSECUTION: AND THE STRUGGLE FOR FREEDOM

THE Persian rule of Palestine lasted from Cyrus until Alexander the Great (332 B.C.). After his death (323 B.C.) his empire was left to his generals, Egypt to Ptolemy and Asia to Seleucus. One of the Seleucid dynasty, Antiochus Epiphanes (176-164 B.C.), tried to suppress the Hebrew religion and to substitute the religion of the Greeks. He ordered an altar to Zeus (the abomination of desolation) to be set up in the temple at Jerusalem. So began the first purely religious persecution. The resistance to it was led by Mattathias and his five sons, who were able to restore religious liberty.

The Book of Daniel was written during the persecution, to give new hope and faith to its victims. It purports to describe events at Babylon in the last years of the captivity, and then to foretell through the mouth of Daniel the subsequent history of Israel. The seventh chapter describes the passing of four beasts, representing the four despotic kingdoms of Babylonia, Media, Persia, and the Seleucids (Antiochus is the little horn), and the rise of a new kingdom under the son of man, representing the saints of the Most High. This title 'Son of Man' was used by Jesus of himself.

The persecution split the nation into two factions. On the one hand was the ruling caste, consisting of the High Priests and their supporters, the aristocratic Sadducees, who were lax in religion, interested in foreign politics, and in favour of Greek culture. On the other hand were the members of the resistance movement, the Hasidim or Pharisees, who were strict upholders of the Law.

Judas Maccabaeus

KING Antiochus wrote to his whole kingdom, that all should be one people, and that each should forsake his own laws. And all the nations agreed according to the word of the king; and many

Judas said, 'It is an easy thing for many to be shut up in the hands of a few; and with heaven it is all one, to save by many or by few: for victory in battle standeth not in the multitude of a host; but strength is from heaven'. Now when he had left off speaking, he leapt suddenly upon them, and Seron and his army were discomfited before him.

And after this Judas appointed leaders of the people, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens. And he said to them that were building houses, and were betrothing wives, and were planting vineyards, and were fearful, that they should return, each man to his own house, according to the law. And the army removed, and encamped upon the south side of Emmaus.

And Gorgias took five thousand footmen, and a thousand chosen horse, and the army removed by night, that it might fall upon the army of the Jews and smite them suddenly: and the men of the citadel were his guides. And Judas heard thereof, and removed, he and the valiant men, that he might smite the king's host which was at Emmaus, while as yet the forces were dispersed from the camp. And Gorgias came into the camp of Judas by night, and found no man; and he sought them in the mountains; for he said, 'These men flee from us'. And as soon as it was day, Judas appeared in the plain with three thousand men: howbeit they had not armour nor swords to their minds. And they saw the camp of the Gentiles strong and fortified, and horsemen compassing it round about; and these were expert in war. And Judas said to the men that were with him, 'Fear ye not their multitude, neither be ye afraid of their onset. Remember how our fathers were saved in the Red Sea, when Pharaoh pursued them with a host. And now let us cry unto heaven, if he will have us, and will remember the covenant of our fathers, and destroy this army before our face today: and all the Gentiles shall know that there is one who redeemeth and saveth Israel.' And the strangers lifted up their eyes, and saw them coming over against them: and they went out of the camp to battle. And they that were with Judas sounded their trumpets, and joined battle, and the Gentiles were discomfited, and fled into the plain. But all the hindmost fell by the

their wives and their children, and their cattle, to the number of a thousand souls.

And Mattathias and his friends knew it, and they mourned over them exceedingly. And one said to another, 'If we all do as our brethren have done, and fight not against the Gentiles for our lives and our ordinances, they will now quickly destroy us from off the earth'. And they took counsel on that day, saying, 'Who-soever shall come against us to battle on the sabbath day, let us fight against him, and we shall in no wise all die, as our brethren died in the secret places'. Then were gathered together unto them a company of Hasidæans, mighty men of Israel, every one that offered himself willingly for the law. And all they that fled from the evils were added to them, and became a stay unto them.

And the days of Mattathias drew near that he should die, and he said unto his sons, 'Now have pride and rebuke gotten strength, and a season of overthrow, and wrath of indignation. And now, my children, be ye zealous for the law, and give your lives for the covenant of your fathers. And be not afraid of the words of sinful man; for his glory shall be dung and worms. Today he shall be lifted up, and tomorrow he shall in no wise be found, because he is returned unto the dust and his thought is perished. And ye, my children, be strong, and shew yourselves men in behalf of the law; for therein shall ye obtain glory. And, behold, Simon your brother, I know that he is a man of counsel; give ear unto him alway: he shall be a father unto you. And Judas Maccabæus, he hath been strong and mighty from his youth: he shall be your captain, and shall fight the battle of the people.'

And his son Judas, who was called Maccabæus, rose up in his stead. And all his brethren helped him, and so did all they that clave unto his father, and they fought with gladness the battle of Israel.

And Seron, the commander of the host of Syria, came near unto the going up of Bethhoron, and Judas went forth to meet him with a small company. But when they saw the army coming to meet them, they said unto Judas, 'What? shall we be able, being a small company, to fight against so great and strong a multitude? and we for our part are faint, having tasted no food this day'. And

and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace’.

Wherefore at that time certain Chaldeans came near, and accused the Jews. They spake and said to the king Nebuchadnezzar, ‘O king, live for ever. Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image: there are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king. Nebuchadnezzar spake and said unto them, ‘Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?’ Shadrach, Meshach, and Abed-nego answered and said to the king, ‘O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.’

Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake, and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace. Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, ‘Did not we cast three men bound into the midst of the fire?’ They answered and said unto the king, ‘True, O king’.

sword: and they pursued them unto Gazara, and unto the plains of Idumaea and Azotus and Jamnia, and there fell of them about three thousand men.

And Judas and his host returned from pursuing after them, and he said unto the people, 'Be not greedy of the spoils, inasmuch as there is a battle before us: and Gorgias and his host are nigh unto us in the mountain. But stand ye now against our enemies, and fight against them, and afterwards take the spoils with boldness.' While Judas was yet making an end of these words, there appeared a part of them looking out from the mountain: and they saw that their host had been put to flight, and that the Jews were burning the camp; for the smoke that was seen declared what was done. But when they perceived these things, they were sore afraid; and perceiving also the army of Judas in the plain ready for battle, they fled all of them into the land of the Philistines. And Judas returned to spoil the camp, and they got much gold, and silver, and blue, and sea purple, and great riches. And they returned home, and sang a song of thanksgiving, and gave praise unto heaven; because his mercy is good, and his mercy endureth for ever. And Israel had a great deliverance that day.

I Macc. i. 41-3, 54-63; ii. 29-43, 49, 50, 62-6; iii. 1, 2, 13^a, 16-19, 23, 55-7; iv. 1-25

THE STORY OF DANIEL

The Burning Fiery Furnace

NEBUCHADNEZZAR the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon. Then the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up. Then an herald cried aloud, 'To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick, ye fall down

spake and said unto Daniel, 'Art thou that Daniel, which art of the children of the captivity of Judah, whom the king my father brought out of Jewry? I have even heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom is found in thee. And now the wise men, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing: and I have heard of thee, that thou canst make interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.'

Then Daniel answered and said before the king, 'Let thy gifts be to thyself, and give thy rewards to another; yet I will read the writing unto the king, and make known to him the interpretation. Thou, O Belshazzar, hast not humbled thine heart, but hast lifted up thyself against the Lord of heaven: and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. And this is the writing that was written, MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians.'

Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old.

Dan. v. 1, 5-7^a, 8, 13-17, 22^a, 23^a, 24^b, 25-31

Daniel and the Lions

IT pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom; and over these three presidents; of whom Daniel was first: that the princes might give accounts unto them, and the king should have

He answered and said, 'Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God'.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, 'Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither'. Then Shadrach, Meshach, and Abed-nego, came forth out of the midst of the fire. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. Then Nebuchadnezzar spake, and said, 'Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort.' Then the king promoted Shadrach, Meshach, and Abed-nego, in the province of Babylon.

Dan. iii. 1, 3-6, 8-10, 12-14, 16-20, 24-30

The Writing on the Wall

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaister of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the astrologers, the Chaldeans, and the soothsayers. Then came in all the king's wise men: but they could not read the writing, nor make known to the king the interpretation thereof.

Then was Daniel brought in before the king. And the king

'Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed'.

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, 'Thy God whom thou servest continually, he will deliver thee'. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel.

Then the king went to his palace, and passed the night fasting: neither were instruments of musick brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: and the king spake and said to Daniel, 'O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?'

Then said Daniel unto the king, 'O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.' Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God.

Dan. vi. 1-23

The Son of Man

IN the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters. Daniel spake and said, 'I saw in my vision by night, and, behold, the four winds of the heaven brake forth upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it was raised up

no damage. Then this Daniel was preferred above the presidents and princes, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, 'We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God'.

Then these presidents and princes assembled together to the king, and said thus unto him, 'King Darius, live for ever. All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not.' Wherefore king Darius signed the writing and the decree.

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; 'Hast thou not signed a decree, that every man that shall ask a petition of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions?' The king answered and said, 'The thing is true, according to the law of the Medes and Persians, which altereth not'. Then answered they and said before the king, 'That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day'. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king,

VIII

THE NEW TESTAMENT CHURCH

THE GOSPEL

THE Old Testament in itself is incomplete. It looks forward to something beyond itself. It is a book of promises not yet fulfilled, of history with its goal in the future, and of revelation which foreshadows a greater revelation to come. By New Testament times all the hopes of Israel had come to be summed up in the one hope that the Kingdom of God would come. The Kingdom was to be brought in by God's Anointed One—in Hebrew the Messiah and in Greek the Christ.

The word Gospel means good news, and the news of the Gospel is that Jesus is the Christ, and that in his life, death and resurrection God has fulfilled all his promises, has achieved the purpose which he was working out in the history of Israel, and has revealed himself in all his glory.

In that sense there is only one Gospel, but the story of the good news comes to us through four different writers. The earliest account is by Mark, who, according to an old tradition, became Peter's interpreter in Rome. It was used by Matthew and Luke, who had also another common source, usually known as Q, which consisted mainly of teaching. In addition they had each special sources of their own. These three accounts are known as the Synoptic Gospels, because they tell the story from the same point of view. John gives us an independent account, which enables us to fill in some of the gaps in the Synoptic record. He describes the events not simply as they must have appeared to an eyewitness at the time, but as he has come to understand them after a long life of meditation under the guidance of the Holy Spirit.

Here material from all sources has been arranged to form a consecutive narrative. It should, however, be clearly understood that in many cases there is no certainty of the order of events. The evangelists were not concerned to write a life of Jesus Christ, but to proclaim his gospel; and they arranged their material accordingly. 'Mark' is not only the oldest, but the simplest form of the narrative. The other extracts are slightly indented, and a line (as here) is printed by the side of 'Mark' so that it may be read continuously.

on one side, and three ribs were in his mouth between his teeth: and they said thus unto it, "Arise, devour much flesh". After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it.

'After this I saw in the night visions, and behold a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with his feet: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

'I beheld till thrones were placed, and one that was ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgement was set, and the books were opened. I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and he was given to be burned with fire. And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time.

'I saw in the night visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even unto the ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.' Dan. vii. 1-14

THE ETERNAL WORD

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, 'This was he of whom I spake, He that cometh after me is preferred before me: for he was before me'. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. John 1-18

fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.'

And Zacharias said unto the angel, 'Whereby shall I know this? for I am an old man, and my wife well stricken in years.' And the angel answering said unto him, 'I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.'

And the people waited for Zacharias, and marvelled that he tarried so long in the temple. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless. And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. And after those days his wife Elisabeth conceived. Luke i. 5-24*

The Son of God

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, 'Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women'. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, 'Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.'

Then said Mary unto the angel, 'How shall this be?' And the angel answered and said unto her, 'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow

THE BIRTH AND CHILDHOOD OF JESUS

IN 63 B.C. Pompey made Palestine part of the Roman Empire. It was the policy of Rome to make use of puppet kings, and Herod the Great was king of Judæa under Roman authority from 37 B.C. until his death in 4 B.C. He was a ruthless man, who had the whole Jewish Council (Sanhedrin) executed because they opposed him.

But Herod and the religious leaders of the day were not the important people in the Gospel story. There was a small company of humble folk who were 'waiting for the consolation of Israel'. They are the people who are ready for the coming of the promised Messiah, and to them Jesus comes.

The Forerunner

THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. And they had no child, because that Elisabeth was barren, and they both were now well stricken in years.

And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him.

But the angel said unto him, 'Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elijah, to turn the hearts of the

The Birth of John

NOW Elisabeth's full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And they called him Zacharias, after the name of his father. And his mother answered and said, 'Not so; but he shall be called John'. And they said unto her, 'There is none of thy kindred that is called by this name'. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, 'His name is John'. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, 'What manner of child shall this be!' And the hand of the Lord was with him.

Luke i. 57-66

Benedictus: the Song of Zacharias

And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

'Blessed be the Lord God of Israel;
For he hath visited and redeemed his people,
And hath raised up an horn of salvation for us
In the house of his servant David;
As he spake by the mouth of his holy prophets,
Which have been since the world began:
That we should be saved from our enemies,
And from the hand of all that hate us;
To perform the mercy promised to our fathers,
And to remember his holy covenant;
The oath which he sware to our father Abraham,
That he would grant unto us,
That we being delivered out of the hand of our enemies
Might serve him without fear,

thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age. For with God nothing shall be impossible.' And Mary said, 'Behold the handmaid of the Lord; be it unto me according to thy word'. And the angel departed from her.

Luke i. 26-38

Magnificat: The song of Mary

AND Mary arose in those days, and went into the hill country with haste, into a city of Juda; and entered into the house of Zacharias, and saluted Elisabeth. And Elisabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, 'Blessed art thou among women. And whence is this to me, that the mother of my Lord should come to me? And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.'

And Mary said, 'My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour.
For he hath regarded the low estate of his handmaiden:
For, behold, from henceforth all generations shall call me
blessed.

For he that is mighty hath done to me great things;
And holy is his name.
And his mercy is on them that fear him
From generation to generation.
He hath shewed strength with his arm;
He hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats,
And exalted them of low degree.
He hath filled the hungry with good things;
And the rich he hath sent empty away.
He hath holpen his servant Israel,
In remembrance of his mercy;
As he spake to our fathers,
To Abraham, and to his seed for ever.'

And Mary abode with her about three months, and returned to her own house.

Luke i. 39-56

denly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men'.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, 'Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us'. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

Luke ii. 1-16

Nunc Dimittis: the Song of Simeon

AND, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said,

'Lord, now lettest thou thy servant depart in peace,
According to thy word:
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people;
A light to lighten the Gentiles,
And the glory of thy people, Israel'.

And Joseph and his mother marvelled at those things which were spoken of him.

Luke ii. 25-33

The Wise Men from the East: Another story of the Nativity

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, 'Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him'. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had

In holiness and righteousness before him,
All the days of our life.
And thou, child, shalt be called the prophet of the Highest:
For thou shalt go before the face of the Lord to prepare his
ways;
To give knowledge of salvation unto his people
By the remission of their sins,
Through the tender mercy of our God;
Whereby the dayspring from on high hath visited us,
To give light to them that sit in darkness and in the shadow
of death,
To guide our feet into the way of peace.'

And the child grew, and waxed strong in spirit, and was in
the deserts till the day of his shewing unto Israel. Luke i. 67-80

The Birth of Jesus

AND it came to pass in those days, that there went out a decree
from Cæsar Augustus, that all the world should be enrolled.
And all went to be enrolled, every one into his own city. And
Joseph also went up from Galilee, out of the city of Nazareth,
into Judæa, unto the city of David, which is called Bethlehem
(because he was of the house and lineage of David :) to be en-
rolled with Mary his betrothed wife, being great with child. And
so it was, that, while they were there, the days were accomplished
that she should be delivered. And she brought forth her first-
born son, and wrapped him in swaddling clothes, and laid him
in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the
field, keeping watch over their flock by night. And, lo, the
angel of the Lord came upon them, and the glory of the Lord
shone round about them: and they were sore afraid. And the
angel said unto them, 'Fear not: for, behold, I bring you good
tidings of great joy, which shall be to all people. For unto you is
born this day in the city of David a Saviour, which is Christ the
Lord. And this shall be a sign unto you; Ye shall find the babe
wrapped in swaddling clothes, lying in a manger.' And sud-

take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life'. And he arose, and took the young child and his mother, and came into the land of Israel. And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, 'He shall be called a Nazarene'.

Matt. ii. 1-16, 19-21, 23

The Boy Jesus

AND the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, 'Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing'. And he said unto them, 'How is it that ye sought me? knew ye not that I must be about my Father's business?' And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

And Jesus increased in wisdom and stature, and in favour with God and man.

Luke ii. 40-52

gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, 'In Bethlehem of Judæa: for thus it is written by the prophet, "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel"'.

Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, 'Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also'. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, 'Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him'. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my son'

Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, 'Arise, and

And immediately the Spirit driveth him into the wilderness. And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Mark i. 9-13 *

The Temptation

The temptations which follow are the temptations of the Messiah to use his divine power for unworthy ends, and to choose some other way than the way of suffering and death. The temptations recur throughout the ministry (Matt. xii. 38 ff.; Mark viii. 11. 33; xv. 32).

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, 'If thou be the Son of God, command that these stones be made bread'. But he answered and said, 'It is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" '.

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, 'If thou be the Son of God, cast thyself down: for it is written, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone" '. Jesus said unto him, 'It is written again, "Thou shalt not tempt the Lord thy God" '.

Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, 'All these things will I give thee, if thou wilt fall down and worship me'. Then saith Jesus unto him, 'Get thee hence, Satan: for it is written, "Thou shalt worship the Lord thy God, and him only shalt thou serve" '.

Then the devil leaveth him, and, behold, angels came and ministered unto him.

Matt. iv. 1-11

* The vertical line (as here) is printed at the side of all passages from St. Mark, so that this gospel can be read continuously. See p. 265 (foot) and p. 283 ff.

THE BEGINNING OF THE GOSPEL

The Preaching of John the Baptist

BEFORE God can save men from their sins, they must know themselves to be sinners. So the preaching of repentance must prepare the way for the preaching of the Gospel.

THE beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, "Prepare ye the way of the Lord, make his paths straight".' John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.

And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, 'There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water; but he shall baptize you with the Holy Ghost.'

Mark i. 1-8*

The Baptism of Jesus

Jesus, although he has no need to repent, comes to be baptized so as to make common cause with those he has come to save: he is numbered with the transgressors. The voice from heaven uses words from the second psalm and the first of the Servant Songs of Second Isaiah, thereby declaring that Jesus is the Messiah, and that he will fulfil his Messiahship by being also the Suffering Servant of the Lord.

AND it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the spirit like a dove descending upon him: and there came a voice from heaven, saying, 'Thou art my beloved Son, in whom I am well pleased'.

they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, 'What seek ye?' They said unto him, 'Rabbi', (which is to say, being interpreted, 'Master'), 'where dwellest thou?' He saith unto them, 'Come and see'. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, 'We have found the Messias, which is, being interpreted, the Christ'. And he brought him to Jesus. And when Jesus beheld him, he said, 'Thou art Simon the son of Jona: thou shalt be called Cephas,' which is by interpretation, 'A rock'.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, 'Follow me'. Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, 'We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph'. And Nathanael said unto him, 'Can there any good thing come out of Nazareth?' Philip saith unto him, 'Come and see'.

Jesus saw Nathanael coming to him, and saith of him, 'Behold an Israelite indeed, in whom is no guile!' Nathanael said unto him, 'Whence knowest thou me?' Jesus answered and said unto him, 'Before that Philip called thee, when thou wast under the fig tree, I saw thee'. Nathanael answered and saith unto him, 'Rabbi, thou art the Son of God; thou art the King of Israel'. Jesus answered and said unto him, 'Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these'. And he saith unto him, 'Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man'.

John i. 35-51

The Marriage at Cana

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called,

THE PARALLEL MINISTRY OF JOHN THE BAPTIST AND OF JESUS

It appears from the fourth Gospel that until John the Baptist was imprisoned, the ministries of John and of Jesus were side by side. Jesus was indeed winning so many adherents that the partisans of John endeavoured to arouse his jealousy. But John was too great to be jealous: he encouraged his own disciples to follow Jesus.

In Jesus a new sort of person has come into the world, a man who is also the Son of God. This is the fundamental miracle which explains all else that is miraculous in the Gospel story, and the lesser miracles are signs pointing to the miracle of the Incarnation. In the early chapters of his Gospel John describes a series of events which explain the purpose of the coming of Jesus. The Son of God has become man in order that men may become sons of God. In order to become like Jesus men must be transformed, Simon must become Cephas (Peter), the water of humanity must become wine, Nicodemus must be born again. But all this can happen only when Jesus has been lifted up on the Cross, when men have received the gift of the Holy Spirit and know the truth about Jesus, and so can worship the Father in spirit and in truth.

The Testimony of John

THIS is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, 'Who art thou?' And he confessed, and denied not; but confessed, 'I am not the Christ'. And they asked him, 'What then? Art thou Elijah?' And he saith, 'I am not'. 'Art thou that prophet?' And he answered, 'No'. Then said they unto him, 'Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?' He said, 'I am the voice of one crying in the wilderness, "Make straight the way of the Lord", as said the prophet Esaias.'

The next day John seeth Jesus coming unto him, and saith, 'Behold the Lamb of God, which taketh away the sin of the world.'

John i. 19-23, 29

The First Disciples

AGAIN the next day after John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, 'Behold the Lamb of God!' And the two disciples heard him speak, and

of, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.'

Nicodemus answered and said unto him, 'How can these things be?' Jesus answered and said unto him, 'Art thou a teacher of Israel, and knowest not these things? And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.' For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John ii. 13; iii. 1-10, 14-16

The Humility of John the Baptist

AFTER these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison.

Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, 'Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him'.

John answered and said, 'A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.'

John iii. 22-30

Jacob's Well

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judæa, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of

and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, 'They have no wine'. Jesus saith unto her, 'Woman, what have I to do with thee? mine hour is not yet come'. His mother saith unto the servants, 'Whatsoever he saith unto you, do it'.

And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, 'Fill the waterpots with water'. And they filled them up to the brim. And he saith unto them, 'Draw out now, and bear unto the governor of the feast'. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, 'Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now'. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

John ii. 1-11

Nicodemus

AND the Jews' passover was at hand, and Jesus went up to Jerusalem.

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, 'Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him'. Jesus answered and said unto him, 'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God'. Nicodemus saith unto him, 'How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?' Jesus answered, 'Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh: and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it willeth, and thou hearest the sound there-

come, he will tell us all things'. Jesus saith unto her, 'I that speak unto thee am he'.

The woman then left her waterpot, and went her way into the city, and saith to the men, 'Come, see a man, which told me all things that ever I did: is not this the Christ?'

John iv. 1-21, 24-6, 28-9

AFTER THE IMPRISONMENT OF JOHN

Jesus begins his Ministry in Galilee

NOW after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel'.

Mark i. 14-15

At Nazareth

Mark puts the rejection later, see p. 298

And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord'. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, 'This day is this scripture fulfilled in your ears'. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, 'Is not this Joseph's son?' And he said unto them, 'Ye will surely say unto me this proverb, "Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country".' And he said, 'Verily I say unto you, No prophet is accepted in his own country. But I

Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

There cometh a woman of Samaria to draw water: Jesus saith unto her, 'Give me to drink'. (For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, 'How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?' for the Jews have no dealings with the Samaritans. Jesus answered and said unto her, 'If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water'.

The woman saith unto him, 'Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?' Jesus answered and said unto her, 'Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life'.

The woman saith unto him, 'Sir, give me this water, that I thirst not, neither come hither to draw'. Jesus saith unto her, 'Go, call thy husband, and come hither'. The woman answered and said, 'I have no husband'. Jesus said unto her, 'Thou hast well said, "I have no husband": for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly'.

The woman saith unto him, 'Sir, I perceive that thou art a prophet. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.' Jesus saith unto her, 'Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. God is a Spirit: and they that worship him must worship him in spirit and in truth.' The woman saith unto him, 'I know that Messiah cometh, which is called Christ: when he is

heavenly society of which he was the representative, and which by his death he would open to all who believed in him. In his ministry, therefore, he had to face two difficulties—the opposition of those who refused to believe, and the embarrassing support of those who believed but wanted the wrong sort of Kingdom. At the same time, his mission of healing itself brought quite natural popularity.

AND they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

And there was in their synagogue a man with an unclean spirit; and he cried out, saying, 'Let us alone; what have we to do with thee, thou Jesus of Nazareth?' art thou come to destroy us? I know thee who thou art, the Holy One of God.' And Jesus rebuked him, saying, 'Hold thy peace, and come out of him'. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, 'What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him'. And immediately his fame spread abroad throughout all the region round about Galilee.

And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. And Simon and they that were with him followed after him. And when they had found him, they said unto him, 'All men seek for

tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian.' And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way.

Luke iv. 16-30

The Call of the Fishermen

It appears from John above that Simon and Andrew had already been called; and indeed with other disciples had worked with Jesus. But it is not at all unlikely that, though acknowledged disciples, they had still retained their old method of livelihood; and this is the call to complete renunciation.

NOW as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, 'Come ye after me, and I will make you to become fishers of men'. And straightway they forsook their nets, and followed him. And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him. Mark i. 16-20

THE POPULARITY OF JESUS

To different people the Kingdom of God meant different things. The common people looked for a good time and the end of economic distress. The nationalists or Zealots wanted a king to lead them against Rome, and to regain for them the political liberty and prosperity of the kingdom of David. Others expected the end of the world and the judgement of the nations. To Jesus it meant a new

he said unto the sick of the palsy, 'Son, thy sins be forgiven thee'.

But there were certain of the scribes sitting there, and reasoning in their hearts, 'Why doth this man thus speak blasphemies? who can forgive sins but God only?' And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, 'Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins,' (he saith to the sick of the palsy,) 'I say unto thee, Arise, and take up thy bed, and go thy way into thine house.' And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, 'We never saw it on this fashion'.

Mark ii. 1-12

The Scandal of the Friend of Sinners

AND he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, 'Follow me'. And he arose and followed him.

And it came to pass, that, as Jesus sat at meat in his house, many tax-gatherers and sinners sat also together with Jesus and his disciples: for there were many, and they followed him. And when the scribes and Pharisees saw him eat with tax-gatherers and sinners, they said unto his disciples, 'How is it that he eateth and drinketh with tax-gatherers and sinners?' When Jesus heard it, he saith unto them, 'They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners'.

Mark ii. 13-17

The question of Fasting

AND the disciples of John and of the Pharisees used to fast: and they come and say unto him, 'Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?' And Jesus said unto

thee'. And he said unto them, 'Let us go into the next towns, that I may preach there also: for therefore came I forth'.

And he preached in their synagogues throughout all Galilee, and cast out devils.

And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, 'If thou wilt, thou canst make me clean'. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, 'I will; be thou clean'. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he strictly charged him, and forthwith sent him away: and saith unto him, 'See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them'. But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter. Mark i. 21-45

THE GROWTH OF OPPOSITION

DURING the first months of the ministry one incident after another makes it clear that Jesus will not win the support of the religious leaders of Galilee. He makes claims for himself which a Jew could not ignore. Either he is what he claims to be, the Son of Man with authority to forgive sins and with lordship over the Sabbath, or else he is a charlatan guilty of blasphemy.

The question of the Forgiveness of Sins

AND again he entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith,

he saith unto the man, 'Stretch forth thine hand'. And he stretched it out: and his hand was restored whole as the other.

And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

Mark iii. 1-6

The withdrawal of Jesus

BUT Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa, and from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him. For he had healed many: insomuch that as many as had plagues pressed upon him that they might touch him. And unclean spirits, when they saw him, fell down before him, and cried, saying, 'Thou art the Son of God'. And he strictly charged them that they should not make him known.

Mark iii. 7-12

THE ORDINATION OF THE TWELVE

While the opposition of the leaders hardens into conspiracy, the popularity of Jesus with the people grows steadily, and out of his followers he chooses twelve to be his companions and to share his ministry of preaching and healing.

AND he goeth up into a mountain, and calleth unto him whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils: and Simon he surnamed Peter; and James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him.

Mark iii. 13-19

them, 'Can the wedding-guests fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

'No man also seweth a piece of unshrunk cloth on an old garment: else the new patch teareth from the old, and the rent is made worse. And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.'

Mark ii. 18-22

Sabbath Observance: and Human Needs

AND it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, 'Behold, why do they on the sabbath day that which is not lawful?' And he said unto them, 'Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?'

And he said unto them, 'The sabbath was made for man, and not man for the sabbath: therefore the Son of man is Lord also of the sabbath'.

Mark ii. 23-28

Sabbath Observance: and Works of Mercy

AND he entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the sabbath day; that they might accuse him. And he saith unto the man which had the withered hand, 'Stand forth'. And he saith unto them, 'Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?' But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts,

her, and said unto her, 'Weep not'. And he came and touched the bier: and they that bare him stood still. And he said, 'Young man, I say unto thee, Arise'. And he that was dead sat up, and began to speak. And he delivered him to his mother.

Luke vii. 11-15

The Baptist's Question

AND John calling unto him two of his disciples sent them to Jesus, saying, 'Art thou he that should come? or look we for another?' Then Jesus answering said unto them, 'Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me.'

And when the messengers of John were departed, he began to speak unto the people concerning John, 'What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, "Behold, I send my messenger before thy face, which shall prepare thy way before thee". For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.'

And the Lord said, 'Whereunto then shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, "We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept". For John the Baptist came neither eating bread nor drinking wine; and ye say, "He hath a devil". The son of man is come eating and drinking; and ye say, "Behold a gluttonous man, and a wine-bibber, a friend of tax-gatherers and sinners!" But wisdom is justified of all her children.'

Luke vii. 19, 22-8, 31-5

FAITH AND DOUBT

WHILE the pious Pharisees are so ignorant of their own needs that they make no response to Jesus, he meets with faith among the foreigners and the outcast, who know their need and discover that he can meet it.

John the Baptist believed in Jesus at first, but expected him to be the Coming One who would right the wrongs of the earth, vindicate the oppressed, and condemn the wicked. When he himself was left in prison, he began to doubt, and needed the reassurance of Jesus.

The Centurion's Servant

AND when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, 'Lord my servant lieth at home sick of the palsy, grievously tormented'. And Jesus saith unto him, 'I will come and heal him'. The centurion answered and said, 'Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.'

When Jesus heard it, he marvelled, and said to them that followed, 'Verily I say unto you, I have not found so great faith, no, not in Israel'. And Jesus said unto the centurion, 'Go thy way; and as thou hast believed, so be it done unto thee'. And his servant was healed in the selfsame hour. Matt. viii. 5-10, 13

The Widow's Son

AND it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the Lord saw her, he had compassion on

*The Crisis in Galilee**The opposition of foes—and of friends*

JESUS pictured this world as a kingdom largely controlled by Satan and his devils, who enter into men and cause vice, disease and madness. He himself, the representative of a greater power, had invaded Satan's realm as liberator. Men had to choose between Jesus and Satan, and they showed their choice by their response to the ministry of Jesus. Where he met with faith Jesus could rescue people from Satan's power; but the indifference of his own townsfolk prevented him from helping them, and the dishonesty of the scribes, who called his good deeds devilish, put them beyond the forgiveness of God.

A more severe trial than the bitterness of his enemies was the disbelief of his friends. It was only after his resurrection that his own brothers believed in him.

AND they went into an house. And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, 'He is beside himself'. And the scribes which came down from Jerusalem said, 'He hath Beelzebub, and by the prince of the devils casteth he out devils'.

And he called them unto him, and said unto them in parables, 'How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.'

Verily I say unto you, 'All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:' because they said, 'He hath an unclean spirit'.

There came then his brethren and his mother, and, standing without, sent unto him, calling him. And the multitude sat about

The Two Debtors

AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster bottle of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

Now when the Pharisee which had bidden him saw it, he spake within himself, saying, 'This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner'. And Jesus answering said unto him, 'Simon, I have somewhat to say unto thee'. And he saith, 'Master, say on'. 'There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?' Simon answered and said, 'I suppose that he, to whom he forgave most'. And he said unto him, 'Thou hast rightly judged'.

And he turned to the woman, and said unto Simon, 'Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.' And he said unto her, 'Thy sins are forgiven'. And they that sat at meat with him began to say within themselves, 'Who is this that forgiveth sins also?' And he said to the woman, 'Thy faith hath saved thee; go in peace'.

Luke vii. 36-50

hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them'. And he said unto them, 'Know ye not this parable? and how then will ye know all parables?

'The sower soweth the word. And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the craving for other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.' Mark iv. 1-20

The seed growing secretly

AND he said, 'So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.'

Mark iv. 26-9

The Mustard Seed

AND he said, 'Whereunto shall we liken the kingdom of God? Or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the birds of the air may lodge under the shadow of it.'

Mark iv. 30-2

him; and they said unto him, 'Behold, thy mother and thy brethren without seek for thee'. And he answered them, saying, 'Who is my mother, or my brethren?' And he looked round about on them which sat about him, and said, 'Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother.'

Mark iii. 19^b-35

JESUS EXPOUNDS THE KINGDOM BY PARABLES

JESUS put his public teaching into the form of parables in order to distinguish the hard-hearted, the shallow, and the worldly, who could not understand, from those whose faith made them receptive like ground prepared for the sowing.

The Sower

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a boat, and sat on the sea; and the whole multitude was by the sea on the land. And he taught them many things by parables, and said unto them in his teaching, 'Hearken; Behold, there went out a sower to sow: and it came to pass, as he sowed, some fell by the way side, and the birds of the air came and devoured it up. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth: but when the sun was up, it was scorched; and because it had no root, it withered away. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.' And he said unto them, 'He that hath ears to hear, let him hear'.

And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, 'Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing they may see, and not perceive; and hearing they may

sea. And they that fed the swine fled, and told it in the city, and in the country. And they went out to see what it was that was done. And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid. And they began to pray him to depart out of their borders.

And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. Howbeit Jesus allowed him not, but saith unto him, 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee'. And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

Mark v. 1-7, 9, 11-15, 17-20

Jairus' Daughter

AND when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea. And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, 'My little daughter lieth at the point of death: I pray thee, come and lay thy hands on her, that she may be healed; and she shall live'. And Jesus went with him; and much people followed him, and thronged him.

And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, when she had heard of Jesus, came in the press behind, and touched his garment. For she said, 'If I may touch but his clothes, I shall be whole'. And straightway the haemorrhage was dried up; and she felt in her body that she was healed of that plague.

And Jesus, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, 'Who touched my clothes?' And his disciples said unto him, 'Thou seest the multitude thronging thee, and sayest thou, "Who touched me?"' And he looked round about to see her that had done this thing. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told

THE NEW TESTAMENT CHURCH
WHAT MANNER OF MAN IS THIS?*The Storm*

AND when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, 'Master, carest thou not that we perish?' And he arose, and rebuked the wind, and said unto the sea, 'Peace, be still'. And the wind ceased, and there was a great calm. And he said unto them, 'Why are ye so fearful? how is it that ye have no faith?' And they feared exceedingly, and said one to another, 'What manner of man is this, that even the wind and the sea obey him?'

Mark iv. 36-41

The Madman of Gadara

AND they came over unto the other side of the sea, into the country of the Gadarenes. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains: because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

But when he saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, 'What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not.' And he asked him, 'What is thy name?' And he answered, saying, 'My name is Legion: for we are many'.

Now there was there nigh unto the mountains a great herd of swine feeding. And all the devils besought him, saying, 'Send us into the swine, that we may enter into them'. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the

because of their unbelief. And he went round about the villages, teaching.

Mark vi. 1-6

JESUS AND THE TWELVE

THE Twelve are now ready to join in the preaching and healing ministry of Jesus. When they return from their mission, Jesus withdraws with them from Galilee, partly to give them a rest, partly to avoid a threat from Herod, and partly, as the Fourth Gospel tells us, because 5,000 enthusiastic followers misunderstood his teaching and wanted to make him king.

The Mission of the Twelve

AND he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no wallet, no bread, no money in their purse: but be shod with sandals; and not put on two coats. And he said unto them, 'In what place soever ye enter into an house, there abide till ye depart from that place. And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.'

And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them.

Mark vi. 7-13

The Death of John the Baptist

AND king Herod heard of him; (for his name was spread abroad:) and he said, 'John the Baptist is risen from the dead, and therefore mighty works do show forth themselves in him'. Others said, 'It is Elijah'. And others said, 'It is a prophet, or as one of the prophets.' But when Herod heard thereof, he said, 'It is John, whom I beheaded: he is risen from the dead.' For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her. For John had said unto Herod, 'It is not lawful

him all the truth. And he said unto her, 'Daughter, thy faith hath made thee whole; go in peace, and be whole of thy affliction'.

While he yet spake, there came from the ruler of the synagogue's house certain which said, 'Thy daughter is dead: why troublest thou the Master any further?' As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, 'Be not afraid, only believe'. And he suffered no man to follow him, save Peter, and James, and John the brother of James. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

And when he was come in, he saith unto them, 'Why make ye this ado, and weep? the child is not dead, but sleepeth'. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the child, and them that were with him, and entereth in where the child was lying. And he took the child by the hand, and said unto her, 'Talitha cumi': which is, being interpreted, 'Little girl, I say unto thee, arise'. And straightway the child arose, and walked; for she was of the age of twelve years. And they were astonished with a great astonishment. And he charged them strictly that no man should know it; and commanded that something should be given her to eat.

Mark v. 21-43

Jesus Rejected in his own Country

AND he went out from thence, and came into his own country; and his disciples follow him. And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, 'From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us?' And they were offended at him.

But Jesus said unto them, 'A prophet is not without honour, but in his own country, and among his own kin, and in his own house'. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled

And when the day was now far spent, his disciples came unto him, and said, 'This is a desert place, and now the time is far passed : send them away, that they may go into the country round about, and into the villages, and buy themselves bread : for they have nothing to eat'. He answered and said unto them, 'Give ye them to eat'. And they say unto him, 'Shall we go and buy two hundred pennyworth of bread, and give them to eat?'

He saith unto them, 'How many loaves have ye? go and see'. And when they knew, they say, 'Five, and two fishes'.

And he commanded them to make all sit down by companies upon the green grass. And they sat down in ranks, by hundreds, and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men.

Mark vi. 30-44

The attempt to proclaim Jesus as King

THEN those men, when they had seen the miracle that Jesus did, said, 'This is of a truth that prophet that should come into the world'. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. And when even was now come, his disciples went down unto the sea.

John vi. 14-16

Jesus walks on the Sea

AND straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. And when he had sent them away, he departed into a mountain to pray. And when even was come, the ship was in the midst of the sea, and he alone on the land. And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. But when

for thee to have thy brother's wife'. Therefore Herodias had a quarrel against him, and would have killed him: but she could not: for Herod feared John, knowing that he was a just man and an holy, and kept him safe. And when he heard him, he was much perplexed: and he heard him gladly.

And when a convenient day was come, that Herod, on his birthday, made a supper to his lords, high captains, and chief men of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the girl, 'Ask of me whatsoever thou wilt, and I will give it thee'. And he sware unto her, 'Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom'. And she went forth, and said unto her mother, 'What shall I ask?' And she said, 'The head of John the Baptist'. And she came in straightway with haste unto the king, and asked, saying, 'I will that thou give me by and by on a platter the head of John the Baptist'. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her.

And immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, and brought his head on a platter, and gave it to the girl: and the girl gave it to her mother. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

Mark vi. 14-29

The Feeding of the Five Thousand

AND the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught. And he said unto them, 'Come ye yourselves apart into a desert place, and rest a while': for there were many coming and going, and they had no leisure so much as to eat. And they departed into a desert place by ship privately. And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

through your tradition, which ye have delivered: and many such like things do ye.'

And when he had called all the people unto him, he said unto them, 'Hearken unto me every one of you, and understand: there is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear.'

Mark vii. 1-16

JESUS withdraws from Galilee. The episodes immediately following are mostly on foreign soil to the north and north-east.

The Syrophenician Woman

AND from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: the woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. But Jesus said unto her, 'Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs'. And she answered and said unto him, 'Yes, Lord: yet the dogs under the table eat of the children's crumbs'. And he said unto her, 'For this saying go thy way; the devil is gone out of thy daughter'. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

Mark vii. 24-30

The Deaf and Dumb Man

AND again, departing from the borders of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the borders of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and, looking up to heaven, he sighed, and saith unto him, 'Ephphatha', that is, 'Be opened'. And straightway his ears were

they saw him walking upon the sea, they supposed it had been a spirit, and cried out: for they all saw him, and were troubled. And immediately he talked with them, and saith unto them, 'Be of good cheer: it is I; be not afraid'. And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered. For they considered not the miracle of the loaves: for their heart was hardened.

Mark vi. 45-52

JESUS BREAKS WITH THE RELIGIOUS AUTHORITIES

Outward ceremonial and inward purity: the corruption of Scripture by tradition

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. (For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not. And many other things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.) Then the Pharisees and scribes asked him, 'Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?' He answered and said unto them, 'Well hath Isaiah prophesied of you hypocrites, as it is written, "This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men." For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.' And he said unto them, 'Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, "Honour thy father and thy mother"; and, "Whoso curseth father or mother, let him die the death": but ye say, "If a man shall say to his father or mother, That wherewith thou mightest have been profited by me is Corban" (that is to say, a gift), he shall be free. Ye suffer him no more to do ought for his father or his mother; making the word of God of none effect

of the prophets'. And he saith unto them, 'But whom say ye that I am?' And Peter answereth and saith unto him, 'Thou art the Christ'. And he charged them that they should tell no man of him.

And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, 'Get thee behind me, Satan: for thou mindest not the things of God, but the things of men'.

Mark viii. 27-33

Taking up the Cross

AND when he had called the people unto him with his disciples also, he said unto them, 'Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.' And he said unto them, 'Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power'.

Mark viii. 34-ix. 1

The Transfiguration

AND after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. And there appeared unto them Elijah with Moses: and they were talking with Jesus. And Peter answered and said to Jesus, 'Master, it is good for us to be here: and let us make three booths; one for thee, and one for Moses, and one for

opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, 'He hath done all things well: he maketh both the deaf to hear, and the dumb to speak'.

Mark vii. 31-7

The Blind Man of Bethsaida

AND he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, 'I see men as trees, walking'. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, 'Neither go into the town, nor tell it to any in the town'.

Mark viii. 23-6

THE SHADOW OF THE CROSS

During the past year, while Jesus has been preaching the Kingdom of God and demonstrating its powers in his miracles, the conviction has been growing among his friends that he is the Messiah. Peter's declaration of faith is the turning-point of the ministry, and brings a change in the teaching and in the life of Jesus. He begins now to explain that to be the Messiah is to be the Suffering Servant also, though his disciples do not understand this until after the crucifixion. And he begins to turn his attention from Galilee to Jerusalem, where the final battle must be fought out.

The three closest friends of Jesus have their new faith strengthened by the Transfiguration, which shows them that the glory of God once revealed in the Law and the Prophets (Moses and Elijah) is now summed up in Jesus.

The Confession of Peter

AND Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, 'Whom do men say that I am?' And they answered, 'John the Baptist: but some say, Elijah; and others, One

And the spirit cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, 'He is dead'. But Jesus took him by the hand, and lifted him up; and he arose.

And when he was come into the house, his disciples asked him privately, 'Why could not we cast him out?' And he said unto them, 'This kind can come forth by nothing, but by prayer'.

Mark ix. 14-29

THE SECOND PREDICTION OF THE PASSION

AND they departed thence, and passed through Galilee; and he would not that any man should know it. For he taught his disciples, and said unto them, 'The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day'. But they understood not that saying, and were afraid to ask him.

Mark ix. 30-2

The Rebuke of Self-seeking

AND he came to Capernaum: and, being in the house, he asked them, 'What was it that ye disputed among yourselves by the way?' But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, 'If any man desire to be first, the same shall be last of all, and servant of all'. And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, 'Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me'.

Mark ix. 33-7

The Rebuke of Intolerance

AND John answered him, saying, 'Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us'. But Jesus said, 'Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.'

Mark ix. 38-40

Elijah'. For he knew not what to say; for they were sore afraid. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, 'This is my beloved Son: hear him'. And suddenly, when they had looked round about, they saw no man any more, except Jesus only with themselves.

And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

Mark ix. 2-10

The Epileptic Boy

AND when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him. And he asked the scribes, 'What question ye with them?' And one of the multitude answered and said, 'Master, I have brought unto thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not'. He answereth him, and saith, 'O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me'.

And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming. And he asked his father, 'How long is it ago since this came unto him?' And he said, 'Of a child. And oftentimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.' Jesus said unto him, 'If thou canst believe, all things are possible to him that believeth'. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief'.

When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, 'Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him'.

him that was cured, 'It is the sabbath day: it is not lawful for thee to carry thy bed'. He answered them, 'He that made me whole, the same said unto me, "Take up thy bed, and walk"'. Then asked they him, 'What man is that which said unto thee, "Take up thy bed, and walk"?' And he that was healed knew not who it was: for Jesus had conveyed himself away, a multitude being in that place.

Afterward Jesus findeth him in the temple, and said unto him, 'Behold, thou art made whole: sin no more, lest a worse thing come unto thee'. The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. John v. 1-16

THE MISSION OF THE SEVENTY

IN the summer Jesus sends out a second mission. In its success he sees proof of the ultimate defeat of Satan.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, 'The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor wallet, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, "Peace be to this house". And if a son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say unto them, "The kingdom of God is come nigh unto you". But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, "Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the

The Rebuke of the Spirit of Revenge

AND he stedfastly set his face to go to Jerusalem, and sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, 'Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?' But he turned, and rebuked them, and said, 'Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.' And they went to another village.

Luke ix. 51^b-6

THE FEAST OF THE JEWS

At this point there is a gap in Mark's account. From John we learn that Jesus made periodic visits to Jerusalem for the great feasts, and met there with a growing antagonism from the religious authorities.

The Pool of Bethesda

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, lame, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years.

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, 'Wilt thou be made whole?' The impotent man answered him, 'Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me'. Jesus saith unto him, 'Rise, take up thy bed, and walk'. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. The Jews therefore said unto

therefore said unto him, 'Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest'. Then Jesus said unto them, 'My time is not yet come'. When he had said these words unto them, he abode still in Galilee.

But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, 'Where is he?' And there was much murmuring among the people concerning him: for some said, 'He is a good man': others said, 'Nay; but he deceiveth the people'.

The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

In the last day, that great day of the feast, Jesus stood and cried, saying, 'If any man thirst, let him come unto me, and drink'.

Many of the people therefore, when they heard this saying, said, 'Of a truth this is the Prophet'. Others said, 'This is the Christ'. But some said, 'Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?' So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him.

Then came the officers to the chief priests and Pharisees; and they said unto them, 'Why have ye not brought him?' The officers answered, 'Never man spake like this man'. Then answered them the Pharisees, 'Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed.' Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) 'Doth our law judge any man, before it hear him, and know what he doeth?' They answered and said unto him, 'Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.' And every man went unto his own house.

kingdom of God is come nigh unto you". He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.'

And the seventy returned again with joy, saying, 'Lord, even the devils are subject unto us through thy name'. And he said unto them, 'I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.'

In that hour Jesus rejoiced in spirit, and said, 'I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.'

And he turned him unto his disciples, and said privately, 'Blessed are the eyes which see the things that ye see: For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them'. Luke x. 1-11, 16-24

THE FEAST OF TABERNACLES

THE Feast of Tabernacles was held as a harvest festival for the fruit harvest, and also as a memorial of the time when Israel had lived in tents in the wilderness under the guidance of God. The climax of the celebrations was the pouring out in the temple precincts of water brought from the pool of Siloam. This was a reminder of the gift of water in the wilderness, and a symbol of the spiritual gifts which God offers to thirsting souls. Jesus claims that he is the bringer of these gifts, and the hostility of the authorities increases.

The Water of Life

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren

THE FEAST OF DEDICATION

THIS was the feast when the Jews celebrated the rededication of the temple after it had been polluted by the pagan altar of Antiochus Epiphanes.

AND as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, 'Master, who did sin, this man, or his parents, that he was born blind?' Jesus answered, 'Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him'. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, 'Go, wash in the pool of Siloam,' (which is by interpretation, 'Sent'.) He went his way therefore, and washed, and came seeing.

The neighbours therefore, and they which before had seen him that he was blind, said, 'Is not this he that sat and begged?' Therefore said they unto him, 'How were thine eyes opened?' He answered and said, 'A man that is called Jesus made clay, and anointed mine eyes, and said unto me, "Go to the pool of Siloam, and wash": and I went and washed, and I received sight'. Then said they unto him, 'Where is he?' He said, 'I know not'.

They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, 'He put clay upon mine eyes, and I washed, and do see'. Therefore said some of the Pharisees, 'This man is not of God, because he keepeth not the sabbath day'. Others said, 'How can a man that is a sinner do such miracles?' And there was a division among them. They say unto the blind man again, 'What sayest thou of him, that he hath opened thine eyes?' He said, 'He is a prophet'.

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, 'Is this your son, who ye say was born blind? how then doth he

Martha and Mary

NOW it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, 'Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me'. And Jesus answered and said unto her, 'Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her'.

Luke x. 38-42

The Guilty Woman

AND early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, 'Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?' This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, 'He that is without sin among you, let him first cast a stone at her'. And again he stooped down, and wrote on the ground.

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, 'Woman, where are those thine accusers? hath no man condemned thee?' She said, 'No man, Lord'. And Jesus said unto her, 'Neither do I condemn thee: go, and sin no more'.

John viii. 2-11

said, 'Moses suffered to write a bill of divorcement, and to put her away'. And Jesus answered and said unto them, 'For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.'

And in the house his disciples asked him again of the same matter. And he saith unto them, 'Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery.'

Mark x. 1-12

Jesus blesses the Children

AND they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, 'Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.' And he took them up in his arms, put his hands upon them, and blessed them.

Mark x. 13-16

The Demands of Discipleship

AND when he was gone forth into the way, there came one running, and kneeled to him, and asked him, 'Good Master, what shall I do that I may inherit eternal life?' And Jesus said unto him, 'Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.' And he answered and said unto him, 'Master, all these have I observed from my youth'. Then Jesus beholding him loved him, and said unto him, 'One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and

now see?' His parents answered them and said, 'We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself'.

Then again called they the man that was blind, and said unto him, 'Give God the praise: we know that this man is a sinner'. He answered and said, 'Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Since the world began it was not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.' They answered and said unto him, 'Thou wast altogether born in sins, and dost thou teach us?' And they cast him out.

Jesus heard that they had cast him out; and when he had found him, he said unto him, 'Dost thou believe on the Son of God?' He answered and said, 'Who is he, Lord, that I might believe on him?' And Jesus said unto him, 'Thou hast both seen him, and it is he that talketh with thee'. And he said, 'Lord, I believe.' And he worshipped him.

There was a division therefore again among the Jews for these sayings. And many of them said, 'He hath a devil, and is mad; why hear ye him?' Others said, 'These are not the words of him that hath a devil. Can a devil open the eyes of the blind?' And it was at Jerusalem the feast of the dedication, and it was winter.

John ix. 1-3, 6-8, 10-21, 24-5, 32-8; x. 19-22

BEYOND JORDAN

JESUS now withdraws out of the reach of his enemies to Peræa, which was part of the dominion of Herod.

What God hath joined

AND he arose from thence, and cometh into the coasts of Judæa by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

And the Pharisees came to him, and asked him, 'Is it lawful for a man to put away his wife?' tempting him. And he answered and said unto them, 'What did Moses command you?' And they

Jesus returns to Judaea: Lazarus

NOW a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. Therefore his sisters sent unto him, saying, 'Lord, behold, he whom thou lovest is sick'. When Jesus heard that, he said, 'This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby'. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was.

Then after that saith he to his disciples, 'Let us go into Judæa again'. His disciples say unto him, 'Master, the Jews of late sought to stone thee; and goest thou thither again?' Jesus answered, 'Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep'. Then said his disciples, 'Lord, if he sleep, he shall do well'. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, 'Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.' Then said Thomas, which is called Didymus, unto his fellow disciples, 'Let us also go, that we may die with him'.

Then when Jesus came, he found that he had lain in the grave four days already. Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house. Then said Martha unto Jesus, 'Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.' Jesus saith unto her, 'Thy brother shall rise again'. Martha saith unto him, 'I know that he shall rise again in the resurrection at the last day'. Jesus said unto her, 'I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?' She saith unto him, 'Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world'.

And when she had so said, she went her way, and called Mary

come, take up the cross, and follow me'. And he was sad at that saying, and went away grieved: for he had great possessions.

And Jesus looked round about, and saith unto his disciples, 'How hardly shall they that have riches enter into the kingdom of God!' And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, 'Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' And they were astonished out of measure, saying among themselves, 'Who then can be saved?' And Jesus looking upon them saith, 'With men it is impossible, but not with God: for with God all things are possible'.

Then Peter began to say unto him, 'Lo, we have left all, and have followed thee'. And Jesus answered and said, 'Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first.'

Mark x. 17-31

That Fox

THERE came certain of the Pharisees, saying unto him, 'Get thee out, and depart hence: for Herod will kill thee'. And he said unto them, 'Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. Nevertheless I must walk to day, and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.'

'O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, "Blessed is he that cometh in the name of the Lord".'

Luke xiii. 31-5

that it is expedient for us, that one man should die for the people, and that the whole nation perish not'. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

John xi. 1, 3-9, 11^b-17, 20-9, 32-54

THE LAST JOURNEY TO JERUSALEM

As the Passover approaches Jesus goes up to Jerusalem, prepared to die as the Servant of the Lord. He enters the city in triumph, acclaimed by his followers, but rides on an ass to show that he comes in peace, and not as a revolutionary against the present government.

The Acceptance of the Cross

AND they were in the way, going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him, saying, 'Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again'. Mark x. 32-4

The Lesson of True Greatness

AND James and John, the sons of Zebedee, come unto him, saying, 'Master, we would that thou shouldest do for us whatsoever we shall desire'. And he said unto them, 'What would ye that I should do for you?' They said unto him, 'Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory'. But Jesus said unto them, 'Ye know not what

her sister secretly, saying, 'The Master is come, and calleth for thee'. As soon as she heard that, she arose quickly, and came unto him. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, 'Lord, if thou hadst been here, my brother had not died'. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, 'Where have ye laid him?' They said unto him, 'Lord, come and see'. Jesus wept. Then said the Jews, 'Behold how he loved him!' And some of them said, 'Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?'

Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, 'Take ye away the stone'. Martha, the sister of him that was dead, saith unto him, 'Lord, by this time he stinketh: for he hath been dead four days'. Jesus saith unto her, 'Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?' Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, 'Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.'

And when he thus had spoken, he cried with a loud voice, 'Lazarus, come forth'. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, 'Loose him, and let him go'. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.

Then gathered the chief priests and the Pharisees a council, and said, 'What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.' And one of them, named Caiaphas, being the high priest that same year, said unto them, 'Ye know nothing at all, nor consider

Bartimæus

AND they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of Timæus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, 'Jesus, thou son of David, have mercy on me'. And many charged him that he should hold his peace: but he cried the more a great deal, 'Thou son of David, have mercy on me'. And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, 'Be of good comfort, rise; he calleth thee'. And he, casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, 'What wilt thou that I should do unto thee?' The blind man said unto him, 'Lord, that I might receive my sight'. And Jesus said unto him, 'Go thy way; thy faith hath made thee whole'. And immediately he received his sight, and followed Jesus in the way. Mark x. 46-52

The Triumphal Entry

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples, and saith unto them, 'Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him. And if any man say unto you, "Why do ye this?" say ye that the Lord hath need of him; and straightway he will send him back.'

And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, 'What do ye, loosing the colt?' And they said unto them even as Jesus had commanded: and they let them go.

And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, 'Hosanna; Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest'.

ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?' And they said unto him, 'We can'. And Jesus said unto them, 'Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared'.

And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, 'Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.'

Mark x. 35-45

Zacchæus

AND Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the tax-gatherers, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, 'Zacchæus, make haste, and come down; for to day I must abide at thy house'. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchæus stood, and said unto the Lord; 'Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold'. And Jesus said unto him, 'This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.'

Luke xix. 1-10

the house of prayer"? but ye have made it a den of thieves'. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. And when even was come, he went out of the city.

And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, 'Master, behold, the fig tree which thou cursedst is withered away'. And Jesus answering saith unto them, 'Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, "Be thou removed, and be thou cast into the sea"; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.'

Mark xi. 12-24

By what Authority?

AND they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders, and say unto him, 'By what authority doest thou these things? and who gave thee this authority to do these things?' And Jesus answered and said unto them, 'I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or of men? answer me.' And they reasoned with themselves, saying, 'If we shall say, "From heaven"; he will say, "Why then did ye not believe him?" But if we shall say, "Of men"; they feared the people: for all men counted John, that he was a prophet indeed. And they answered and said unto Jesus, 'We cannot tell'. And Jesus answering saith unto them, 'Neither do I tell you by what authority I do these things'. Mark xi. 27-33

The Wicked Husbandmen

AND he began to speak unto them by parables. 'A certain man planted a vineyard, and set an hedge about it, and digged a pit for the wine-press, and built a tower, and let it out to husbandmen,

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

Mark xi. 1-11

THE FINAL CONTROVERSY

IN any other country it would have been as unreasonable for Jesus to expect a ready response to his ministry as to look for figs in early spring, when most fig-trees are only in bud. But in Jerusalem it was different, for throughout the centuries the Jews had been prepared by God for the day when the Lord would come to his temple. With all the outward trappings of true religion they were like a tree in full leaf, giving promise of early fruit. But the tree was barren; the temple, intended as a house of prayer for all nations, has become a market to enrich the priests; the people, who were to be a light to lighten the Gentiles, have forgotten their calling. The fate of the fig-tree is an acted forecast of the fate of Jerusalem. For forty years later, when the same blindness which made the Jews reject Jesus had brought them into conflict with Rome, the temple was razed to the ground, and the Jewish nation was finally broken up.

The cleansing of the temple by Jesus reawakened all the alarm of the authorities, and there followed a controversy in which they tried to trap him into giving them an excuse for his arrest.

The Fig-tree and the Temple

AND on the morrow, when they were come from Bethany, he was hungry: and seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, 'No man eat fruit of thee hereafter for ever'. And his disciples heard it.

And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught, saying unto them, 'Is it not written, "My house shall be called of all nations

The Resurrection of the Dead

THEN come unto him the Sadducees, which say there is no resurrection; and they asked him, saying, 'Master, Moses wrote unto us, "If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up children unto his brother". Now there were seven brethren: and the first took a wife, and dying left no children. And the second took her, and died, neither left he any children: and the third likewise. And the seven had her, and left no children: last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.'

And Jesus answering said unto them, 'Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob"? He is not the God of the dead, but the God of the living: ye therefore do greatly err.'

Mark xii. 18-27

The Great Commandment

AND one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' And Jesus answered him, 'The first of all the commandments is, "Hear, O Israel; The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:" this is the first commandment. And the second is like, namely this, "Thou shalt love thy neighbour as thyself". There is none other commandment greater than these.'

And the scribe said unto him, 'Well, Master; thou hast said the truth: for there is one God; and there is none other but he: and to love him with all the heart, and with all the understanding,

and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. And they caught him, and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his wellbeloved, he sent him also last unto them, saying, "They will reverence my son". But those husbandmen said among themselves, "This is the heir; come, let us kill him, and the inheritance shall be our's". And they took him, and killed him, and cast him out of the vineyard.

'What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this scripture; "The stone which the builders rejected is become the head of the corner: this was the Lord's doing, and it is marvellous in our eyes"?' And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.

Mark xii. 1-12

THE ATTEMPT TO ENTRAP JESUS

Nationalism and Roman Rule

AND they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. And when they were come, they say unto him, 'Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give?' But he, knowing their hypocrisy, said unto them, 'Why tempt ye me? bring me a penny, that I may see it'. And they brought it. And he saith unto them, 'Whose is this image and superscription?' And they said unto him, 'Cæsar's'. And Jesus answering said unto them, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's'. And they marvelled at him. Mark xii. 13-17

And Jesus answered them, saying, 'The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name.'

Then came there a voice from heaven, saying, 'I have both glorified it, and will glorify it again'. The people therefore, that stood by, and heard it, said that it thundered: others said, 'An angel spake to him'. Jesus answered and said, 'This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.' This he said, signifying what death he should die.

John xii. 20-33

The Anointing at Bethany

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, 'Not on the feast day, lest there be an uproar of the people'.

And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster bottle of ointment of spikenard very precious; and she brake the bottle, and poured it on his head. And there were some that had indignation within themselves, and said, 'Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and have been given to the poor.' And they murmured against her. And Jesus said, 'Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you,

and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices'. And when Jesus saw that he answered discreetly, he said unto him, 'Thou art not far from the kingdom of God'. And no man after that durst ask him any question. Mark xii. 28-34

The Widow's Mite

AND Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

Mark xii. 41-4

The Destruction of the Temple

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

Mark xiii. 1-2

THE WAY OF THE CROSS

EVERY event now speaks to Jesus of his approaching death. Some Greeks ask to see him, and he is reminded that he must die before the Gospel can be preached to the whole world. While the plot against him takes its course, Mary anoints him at Bethany, and he takes her act of homage and affection as a preparation for his burial.

The Coming of the Greeks

AND there were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, 'Sir, we would see Jesus'. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

and to say unto him one by one, 'Is it I?' and another said, 'Is it I?' And he answered and said unto them, 'It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.'

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, 'Take, eat: this is my body'. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, 'This is my blood of the new covenant, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.'

Mark xiv. 12-25

'Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.'

And the Lord said, 'Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren'.

And he said unto them, 'When I sent you without purse, and wallet, and shoes, lacked ye any thing?' And they said, 'Nothing'. Then said he unto them, 'But now, he that hath a purse, let him take it, and likewise his wallet: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, "And he was reckoned among the transgressors": for the things concerning me have an end.' And they said, 'Lord, behold, here are two swords'. And he said unto them, 'It is enough'.

Luke xxii. 28-32, 35-8

Jesus washes the Disciples' Feet

AND supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands,

Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.'

And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

Mark xiv. 1-11

THE LAST SUPPER

ON the eve of his death Jesus inaugurates the New Covenant promised by Jeremiah. Hitherto he has had the Kingdom of God present in himself alone. By his death he will open that Kingdom to all believers. In the acted representation of the broken bread and the shared cup Jesus symbolizes his own death, and in receiving the bread and the cup the disciples receive the gift of the Kingdom. By washing their feet, the most menial of tasks, Jesus shows them that the eternal life of the Kingdom can be won for them only by his own utter humiliation in a shameful death for their sins. They were to realize the meaning of what he had done only when the Holy Spirit came upon them, and they experienced in their own lives the transforming power of the Kingdom.

The Upper Room

AND the first day of unleavened bread, when they killed the passover, his disciples said unto him, 'Where wilt thou that we go and prepare that thou mayest eat the passover?' And he sendeth forth two of his disciples, and saith unto them, 'Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, "The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?" And he will shew you a large upper room furnished and prepared: there make ready for us.' And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, 'Verily I say unto you, One of you which eateth with me shall betray me'. And they began to be sorrowful,

'These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.'

'Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged.

'I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.'

John xiv. 15-18, 26; xv. 11-14; xvi. 7-15

GETHSEMANE

THE agony in the garden is not fully explained by the injustice, the shame, and the physical pain of the death which Jesus faced. An appalling horror comes over him, not because of what men can do to him, but because, as the Servant of the Lord, he is to bear the sins of all men, and reconcile them to God by his death. 'The Lord hath laid on him the iniquity of us all.'

The Agony

AND when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, 'All ye shall be offended because of me this night: for it is written, "I will smite the shepherd, and the sheep shall be scattered". But after that I am risen, I will go before you into Galilee.' But Peter said unto him, 'Although all shall be offended, yet will not I'. And Jesus

and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he to Simon Peter: and Peter saith unto him, 'Lord, dost thou wash my feet?' Jesus answered and said unto him, 'What I do thou knowest not now; but thou shalt know hereafter'. Peter saith unto him, 'Thou shalt never wash my feet'. Jesus answered him, 'If I wash thee not, thou hast no part with me'. Simon Peter saith unto him, 'Lord, not my feet only, but also my hands and my head'. Jesus saith to him, 'He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all'. For he knew who should betray him; therefore said he, 'Ye are not all clean'.

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, 'Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.'

John xiii. 2-17

The Comforter

IF ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.'

'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.'

staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.' And they all forsook him, and fled.

And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them stripped.

Mark xiv. 43-52

THE TRIAL

WHEN all other charges fail, the Sanhedrin condemn Jesus to death for blasphemy, because he claims to be the Messiah. But they have to win the consent of the Roman governor, who is not likely to be impressed by a charge of blasphemy. So before Pilate they charge Jesus with treason, because he claimed to be king. They had already attempted, and failed, to lure him into treasonable talk (Mark xii. 13, p. 324). Pilate dismisses the charge, tries to shift the responsibility on to Herod, and finally gives in to the Jews, when they threaten to report him to the Emperor for disloyalty.

Before Annas

THEN the band and the captain and officers of the Jews took Jesus, and bound him, and led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, 'I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.' And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, 'Answerest thou the high priest so?' Jesus answered him, 'If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?'

John xviii. 12-13, 19-23

Before the Sanhedrin

AND they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high

saith unto him, 'Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice'. But he spake the more vehemently, 'If I should die with thee, I will not deny thee in any wise'. Likewise also said they all.

And they came to a place which was named Gethsemane: and he saith to his disciples, 'Sit ye here, while I shall pray'. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, 'My soul is exceeding sorrowful unto death: tarry ye here, and watch'. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, 'Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt'.

And he cometh, and findeth them sleeping, and saith unto Peter, 'Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.' And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither knew they what to answer him.

And he cometh the third time, and saith unto them, 'Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go: lo, he that betrayeth me is at hand.'

Mark xiv. 26-42

The Betrayal

AND immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, 'Whomsoever I shall kiss, that same is he; take him, and lead him away safely'. And as soon as he was come, he goeth straightway to him, and saith, 'Master, master'; and kissed him.

And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, 'Are ye come out, as against a thief, with swords and with

Before Pilate

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, 'Art thou the King of the Jews?' And he answering said unto him, 'Thou sayest it'. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, 'Answerest thou nothing? behold how many things they witness against thee'. But Jesus yet answered nothing, so that Pilate marvelled.

Mark xv. 1-5

Then said Pilate to the chief priests and to the people, 'I find no fault in this man'.

And they were the more fierce, saying, 'He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place'. When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

Luke xxiii. 4-7

Before Herod

AND when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

Luke xxiii. 8-11

The Sentence

NOW at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, who lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto

priest: and he sat with the servants, and warmed himself at the fire. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, 'We heard him say, "I will destroy this temple that is made with hands, and within three days I will build another made without hands"'. But neither so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, 'Answerest thou nothing? what is it which these witness against thee?' But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, 'Art thou the Christ, the Son of the Blessed?' And Jesus said, 'I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven'.

Then the high priest rent his clothes, and saith, 'What need we any further witnesses? Ye have heard the blasphemy: what think ye?' And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, 'Prophecy': and the servants did strike him with the palms of their hands.

Mark xiv. 53-65

Peter's denial

AND as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, 'And thou also wast with Jesus of Nazareth'. But he denied, saying, 'I know not, neither understand I what thou sayest'. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, 'This is one of them'. And he denied it again. And a little after, they that stood by said again to Peter, 'Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto'. But he began to curse and to swear, saying, 'I know not this man of whom ye speak'. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, 'Before the cock crow twice, thou shalt deny me thrice'. And when he thought thereon, he wept.

Mark xiv. 66-72

CALVARY

THIS is the climax to which the Bible story has been moving, for the divine love manifested in the Cross is God's remedy for sin. Humanly speaking the Crucifixion was the infamous result of many sins, from the blind pride of the Pharisees to the faithlessness of the people. But Jesus went voluntarily to his death, because he knew that it was the will of his Father that he should die for the sins of men, and by dying in love and forgiveness win their hearts to God their Father.

The Road to the Cross

AND there followed him a great company of people, and of women, which also bewailed and lamented him.

But Jesus turning unto them said, 'Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, "Blessed are the barren, and the wombs that never bare, and the breasts which never gave suck". Then shall they begin to say to the mountains, "Fall on us"; and to the hills, "Cover us". For if they do these things in a green tree, what shall be done in the dry?'

Luke *xxlii.* 27-31

The Crucifixion

AND they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS.

And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, 'And he was numbered with the transgressors'. And they that passed by railed on him, wagging their heads, and saying, 'Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross'. Likewise also the

them. But Pilate answered them, saying, 'Will ye that I release unto you the King of the Jews?' For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them.

And Pilate answered and said again unto them, 'What will ye then that I shall do unto him, whom ye call the King of the Jews?' And they cried out again, 'Crucify him'. Then Pilate said unto them, 'Why, what evil hath he done?' And they cried out the more exceedingly, 'Crucify him'.

Mark xv. 6-14

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, 'If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar'.

John xix. 12

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, 'I am innocent of the blood of this just person: see ye to it'. Then answered all the people, and said, 'His blood be on us, and on our children'.

Matt. xxvii. 24-25

The Mocking

AND so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, 'Hail, King of the Jews!' And they smote him on the head with a reed, and did spit upon him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

Mark xv. 15-27

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, 'Woman, behold thy son!' Then saith he to the disciple, 'Behold thy mother!' And from that hour that disciple took her unto his own home.

John xix. 25-7

And at the ninth hour Jesus cried with a loud voice, saying, 'Eloi, Eloi, lama sabachthani?' which is, being interpreted, 'My God, my God, why hast thou forsaken me?'

Mark xv. 34

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, 'I thirst'. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

John xix. 28-9

When Jesus therefore had received the vinegar, he said, 'It is finished': and he bowed his head, and died.

John xix. 30

And when Jesus had cried with a loud voice, he said, 'Father, into thy hands I commend my spirit': and having said thus, he died.

Luke xxiii. 46

The Burial

AND now when the even was come, because it was the preparation, that is, the day before the sabbath, Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion, he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. And Mary Magdalene and Mary the mother of Jesus beheld where he was laid.

Mark xv. 42-7

chief priests mocking said among themselves with the scribes, 'He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe.' And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, 'Eloi, Eloi, lama sabachthani?' which is, being interpreted, 'My God, my God, why hast thou forsaken me?' And some of them that stood by, when they heard it, said, 'Behold, he calleth Elijah'. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, 'Let alone; let us see whether Elijah will come to take him down'. And Jesus cried with a loud voice, and died. And the veil of the temple was rent in twain from the top to the bottom.

And when the centurion, which stood over against him, saw that he so cried out, and died, he said, 'Truly this man was the Son of God'.

There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome; (who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Mark xv. 22-41

The Seven Words from the Cross

THEN said Jesus, 'Father, forgive them; for they know not what they do'.

Luke xxiii. 34*

And one of the malefactors which were hanged railed on him, saying, 'If thou be Christ, save thyself and us'. But the other answering rebuked him, saying, 'Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.' And he said unto Jesus, 'Lord, remember me when thou comest into thy kingdom'. And Jesus said unto him, 'Verily I say unto thee, To day shalt thou be with me in paradise'.

Luke xxiii. 39-43

The Story of Mary Magdalene

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, 'They have taken away the Lord out of the sepulchre, and we know not where they have laid him'. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, 'Woman, why weepest thou?' She saith unto them, 'Because they have taken away my Lord, and I know not where they have laid him'. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, 'Woman, why weepest thou? whom seekest thou?' She, supposing him to be the gardener, saith unto him, 'Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away'. Jesus saith unto her, 'Mary'. She turned herself, and saith unto him, 'Rabboni; which is to say, 'Master'. Jesus saith unto her, 'Touch me not; for I am not yet ascended to my Father: but go to my brethren,

THE RESURRECTION

IF the Crucifixion had been the end of the story, it would have meant that evil had triumphed over good, that faith in a just and all-powerful God is folly, and that there is nothing left to hope for in a meaningless world. The Resurrection is the proof that the victory lay with Jesus Christ, that God was in Christ reconciling the world to himself, and that the power by which he turned the sin of men to serve his own purposes will eventually overcome all that is evil.

The Empty Tomb

AND when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, 'Who shall roll us away the stone from the door of the sepulchre?' And when they looked, they saw that the stone was rolled away: for it was very great.

And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, 'Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.' And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

Mark xvi. 1-8

At this point the original 'Mark' breaks off abruptly: possibly the final pages were lost. What follows in our present 'Mark' was added, at least as early as the second century, either from another source, or specially written to round off the incomplete Gospel. It is a bare summary, very different from the graphic style of the true 'Mark'. As the other Gospels are so much fuller, there is no need to put the added ending here.

And they drew nigh unto the village, whither they went: and he made as though he would have gone further. But they constrained him, saying, 'Abide with us: for it is toward evening, and the day is far spent'. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, 'Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?' And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, 'The Lord is risen indeed, and hath appeared to Simon'. And they told what things were done in the way, and how he was known of them in breaking of bread.

Luke xxiv. 13-35

Thomas

THEN the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, 'Peace be unto you'. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again, 'Peace be unto you: as my Father hath sent me, even so send I you'. And when he had said this, he breathed on them, and saith unto them, 'Receive ye the Holy Spirit: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained'.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, 'We have seen the Lord'. But he said unto them, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe'.

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and

and say unto them, I ascend unto my Father, and your Father; and to my God, and your God'.

Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.

John **xx.** 1-18

The Road to Emmaus

AND, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about three-score furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, 'What manner of communications are these that ye have one to another, as ye walk, and are sad?' And the one of them, whose name was Cleopas, answering said unto him, 'Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?'

And he said unto them, 'What things?' And they said unto him, 'Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not.'

Then he said unto them, 'O foolish and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory?' And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

So when they had dined, Jesus saith to Simon Peter, 'Simon, son of Jonas, lovest thou me more than these?' He saith unto him, 'Yea, Lord; thou knowest that I love thee'. He saith unto him, 'Feed my lambs'. He saith to him again the second time, 'Simon, son of Jonas, lovest thou me?' He saith unto him, 'Yea, Lord; thou knowest that I love thee'. He saith unto him, 'Feed my sheep'. He saith unto him the third time, 'Simon, son of Jonas, lovest thou me?' Peter was grieved because he said unto him the third time, 'Lovest thou me?' And he said unto him, 'Lord, thou knowest all things; thou knowest that I love thee'. Jesus saith unto him, 'Feed my sheep'. John xxi. 1-17

THE ASCENSION

WHEN it is said that Jesus 'ascended into heaven', we are not to suppose that a physical ascent into the sky is meant. We speak of a king ascending his throne, and Jesus now becomes King of heaven and earth. His Ascension brings the end of the Resurrection appearances and the beginning of a new age in which he is present with all his people wherever they may be, though not visible to their eyes.

THEN the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came and spake unto them, saying, 'All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.'

Matt. xxviii. 16-20

AND he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned

stood in the midst, and said, 'Peace be unto you'. Then saith he to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing'. And Thomas answered and said unto him, 'My Lord and my God'. Jesus saith unto him, 'Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed'.

John xii. 19-29

Peter

AFTER these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, 'I go a fishing'. They say unto him, 'We also go with thee.' They went forth, and entered into a ship immediately; and that night they caught nothing

But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus saith unto them, 'Children, have ye any food?' They answered him, 'No'. And he said unto them, 'Cast the net on the right side of the ship, and ye shall find'. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, 'It is the Lord'. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was stripped,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, 'Bring of the fish which ye have now caught'. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus saith unto them, 'Come and dine'. And none of the disciples durst ask him, 'Who art thou?'

IX

THE NEW TESTAMENT CHURCH

THE TEACHING OF JESUS

JESUS was not primarily a teacher; he left no writings of his own, and he gave to his disciples no systematic instruction. Throughout his ministry he taught people not according to a prepared scheme, but as the occasion demanded. Where the Gospel writers have preserved the occasion of any of the teaching of Jesus, that teaching has been placed in its context in the Gospel narrative of the last section. But for the most part the sayings of Jesus were handed down in the Church by word of mouth without any clear indication of the context in which they were spoken, and the Gospel writers inserted them in their stories as they thought best. Matthew, for instance, gathered the teaching of Jesus into five long discourses, of which the first is the Sermon on the Mount. Here for convenience the teaching has been put together under subject-headings.

to Jerusalem with great joy: and were continually in the temple, praising and blessing God.

Luke xxiv. 50^b-3

AND many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

John xx. 30-1

THE LOVE OF GOD

GOD is a Father, who loves every one of his children, however disobedient, and will not be content until he has rescued them from their sins. The dominant theme in the teaching of Jesus is that this work of rescue has begun in his own ministry.

The Lost Sheep

WHAT man of you, having an hundred sheep, if he lose one of them, does not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, "Rejoice with me; for I have found my sheep which was lost". I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.'

Luke xv. 4-7

The Lost Coin

EITHER what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, "Rejoice with me; for I have found the piece which I had lost". Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.'

Luke xv. 8-10

The Lost Son

AND he said, 'A certain man had two sons: and the younger of them said to his father, "Father, give me the portion of goods that falleth to me". And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country;

PARABLES OF THE KINGDOM

God's way of rescuing his children from sin is the coming of the Kingdom, his saving rule. In the parables the Kingdom is described as a secret and growing influence, as a priceless treasure to be won, and as a gift of God which men may receive freely, but can never hope to earn.

The Tares

THE kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, "Sir, didst not thou sow good seed in thy field? from whence then hath it tares?" He said unto them, "An enemy hath done this". The servants said unto him, "Wilt thou then that we go and gather them up?" But he said, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."'

Matt. xiii. 24-30

The Leaven

THE kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.'

Matt. xiii. 33

The Hidden Treasure

AGIN, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Matt. xiii. 44

The Pearl

AGIN, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.'

Matt. xiii. 45-6

and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

‘And when he came to himself, he said, “How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.” And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, “Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son”. But the father said to his servants, “Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found”. And they began to be merry.

‘Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, “Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.” And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, “Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf”. And he said unto him, “Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.” ’

Luke xv. 11-32

The Ten Bridesmaids

THEN shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept.

‘And at midnight there was a cry made, “Behold, the bridegroom cometh; go ye out to meet him”. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, “Give us of your oil; for our lamps are gone out”. But the wise answered, saying, “Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves”. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, “Lord, Lord, open to us”. But he answered and said, “Verily I say unto you, I know you not”.

‘Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.’

Matt. xxv. 1-13

The Talents

FOR the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord’s money.

‘After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, “Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more”. His lord said unto him, “Well done, thou good and faithful servant: thou hast been faithful over a

The Draw-net

‘**A** GAIN, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.’

Matt. xiii. 47-8

The Labourers in the Vineyard

‘**T**HE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the marketplace, and said unto them; ‘Go ye also into the vineyard, and whatsoever is right I will give you’. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, “Why stand ye here all the day idle?” They say unto him, “Because no man hath hired us”. He saith unto them, “Go ye also into the vineyard; and whatsoever is right, that shall ye receive”.

‘So when even was come, the lord of the vineyard saith unto his steward, “Call the labourers, and give them their hire, beginning from the last unto the first”. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, “These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day”.

‘But he answered one of them, and said, “Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?” So the last shall be first, and the first last: for many be called, but few chosen.’

Matt. x. 1-16

'Blessed are the merciful: for they shall obtain mercy.

'Blessed are the pure in heart: for they shall see God.

'Blessed are the peacemakers: for they shall be called the children of God.

'Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

'Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.'

Matt. v. 3-12

Salt and Light

YE are the salt of the earth: but if the salt have lost its taste, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

'Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'

Matt. v. 13-16

The Old Law and the New

THINK not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

'Ye have heard that it was said by them of old time, "Thou shalt not kill; and whosoever shall kill shall be in danger of the

few things, I will make thee ruler over many things: enter thou into the joy of thy lord". He also that had received two talents came and said, "Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them". His lord said unto him, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord".

'Then he which had received the one talent came and said, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not scattered: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine". His lord answered and said unto him, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not scattered: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with interest". "Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." ' Matt. xxv. 14-30

For the Parables of the Sower, the Seed Growing Secretly, and the Mustard Seed, see pp. 294-5.

THE SERMON ON THE MOUNT

THE Sermon on the Mount is a collection of the Sayings of Jesus. Most of them have their parallel, in different settings, in St. Luke's Gospel.

The Beatitudes

'BLESSED are the poor in spirit: for their's is the kingdom of heaven.

'Blessed are they that mourn: for they shall be comforted.

'Blessed are the meek: for they shall inherit the earth.

'Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

‘Be ye therefore perfect, even as your Father which is in heaven is perfect.’

Matt. v. 17-22, 27-8, 33-48

Hypocrisy

‘**W**HEN thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

‘And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

‘Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.’

Matt. vi. 2-6, 16-18

First Things First

‘**L**AY not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

‘The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

judgment": but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, "Raca", shall be in danger of the council: but whosoever shall say, "Thou fool", shall be in danger of hell fire.

'Ye have heard that it was said by them of old time, "Thou shalt not commit adultery": but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

'Again, ye have heard that it hath been said by them of old time, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths": but I say unto you, Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, "Yea, yea"; "Nay, nay": for whatsoever is more than these cometh of evil.

'Ye have heard that it hath been said, "An eye for an eye, and a tooth for a tooth": but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him two. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

'Ye have heard that it hath been said, "Thou shalt love thy neighbour, and hate thine enemy". But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the tax-gatherers the same? And if ye salute your brethren only, what do ye more than others? do not even the tax-gatherers so?

your pearls before swine, lest they trample them under their feet, and turn again and rend you.

‘Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

‘Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Matt. vii. 1-12

The Two Ways

‘ENTER ye in at the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

‘Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.

‘Not every one that saith unto me, “Lord, Lord”, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, “Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?” And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

'No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

'Behold the birds of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by being anxious can add one cubit unto his stature? And why are ye anxious for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

'Therefore be not anxious, saying, "What shall we eat?" or, "What shall we drink?" or, "Wherewithal shall we be clothed?" (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Be not anxious therefore for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.'

Matt. vi. 19-34

JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, "Let me pull out the mote out of thine eye"; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

'Give not that which is holy unto the dogs, neither cast ye

Give us this day our daily bread.

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation, but deliver us from evil:” ’

[Many authorities, some ancient, add

For thine is the kingdom, and the power, and the glory, for ever.

Amen.”’]

Matt. vi. 7-13

In the Name of Christ

‘**A** GAIN I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.’

Matt. xviii. 19-20

Perseverance in Prayer

AND he said unto them, ‘Which of you shall have a friend, and shall go unto him at midnight, and say unto him, “Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him”? And he from within shall answer and say, “Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee”. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.’

Luke xi. 5-8

THERE was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, “Avenge me of mine adversary”. And he would not for a while: but afterward he said within himself, “Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me”.’ And the Lord said, ‘Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?’

Luke xviii. 2-8

'Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.'

Matt. vii. 13-27

THE CONDITIONS OF DISCIPLESHIP

Faith

VERILY I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, "Remove hence to yonder place": and it shall remove; and nothing shall be impossible unto you.'

Matt. xvii. 20

| 'ALL things are possible to him that believeth.'

Mark ix. 23^b

See also Mark xi. 22-4, p. 323.

Prayer

FOLLOWERS of Jesus must be men of prayer. Not everyone can keep the standards of life set by Jesus for the Kingdom of God, but only those who by regular prayer live in dependence on God's help.

The Lord's Prayer

WHEN ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be ye not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

'After this manner therefore pray ye:

"Our Father which art in heaven,

Hallowed be thy name.

Thy kingdom come.

Thy will be done in earth, as it is in heaven.

to finish it, all that behold it begin to mock him, saying, "This man began to build, and was not able to finish".

'Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.'

Luke xiv. 27-33

Full surrender

AND it came to pass, that, as they went in the way, a certain man said unto him, 'Lord, I will follow thee whithersoever thou goest'. And Jesus said unto him, 'Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head'.

And he said unto another, 'Follow me'. But he said, 'Lord, suffer me first to go and bury my father'. Jesus said unto him, 'Let the dead bury their dead: but go thou and preach the kingdom of God'.

And another also said, 'Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house'. And Jesus said unto him, 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God'.

Luke ix. 57-62

Humility

WHEN thou art bidden of any man to a wedding, sit not down in the highest room; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, "Give this man place"; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, "Friend, go up higher": then shalt thou have honour in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.'

Luke xiv. 8-11

Courage

To enter into the Kingdom involves a decision which not all are ready to make. It means a break with the past, and a complete faith in Jesus and loyalty to his cause. He would have none follow him who is not whole-hearted.

‘BEHOLD, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name’s sake: but he that endureth to the end shall be saved.’

Matt. x. 16-22

‘FEAR not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Fear ye not therefore, ye are of more value than many sparrows.’

Matt. x. 28, 29, 31

The Cross

‘HE that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Matt. x. 38-9

Counting the Cost

‘WHOSOEVER doth not bear his cross, and come after me, cannot be my disciple.

‘For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able

pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.'

Matt. xviii. 23-35

Generosity

FREELY ye have received, freely give.

Matt. x. 8^b

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.'

Luke vi. 36-8

The Good Neighbour

AND, behold, a certain lawyer stood up, and tempted him, saying, 'Master, what shall I do to inherit eternal life?' He said unto him, 'What is written in the law? how readeest thou?' And he answering said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself'. And he said unto him, 'Thou hast answered right: this do, and thou shalt live'.

But he, willing to justify himself, said unto Jesus, 'And who is my neighbour?' And Jesus answering said, 'A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took

“Two men went up into the temple to pray; the one a Pharisee, and the other a tax-gatherer. The Pharisee stood and prayed thus with himself, “God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this tax-gatherer. I fast twice in the week, I give tithes of all that I possess.” And the tax-gatherer, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, “God be merciful to me a sinner”. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.’

Luke xviii. 10-14

Forgiveness

THEREFORE is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and did obeisance to him, saying, “Lord, have patience with me, and I will pay thee all”. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

‘But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, “Pay me that thou owest”. And his fellowservant fell down at his feet, and besought him, saying, “Have patience with me, and I will pay thee all”. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

‘Then his lord, after that he had called him, said unto him, “O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?” And his lord was wroth, and delivered him to the tormentors, till he should

The Rich Fool

AND one of the company said unto him, 'Master, speak to my brother, that he divide the inheritance with me'. And he said unto him, 'Man, who made me a judge or a divider over you?' And he said unto them, 'Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth'.

And he spake a parable unto them, saying, 'The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, "What shall I do, because I have no room where to bestow my fruits?" And he said, "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" So is he that layeth up treasure for himself, and is not rich toward God.'

Luke xii. 13-21

[Cf. Eccclus. xi. 18-20, p. 230.]

The Easy Yoke

'COME unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'

Matt. xi. 28-30

I AM

THE Kingdom of God came in the person of Jesus the Messiah, and those who would enter it must believe in him. In the Synoptic Gospels Jesus makes many claims on men's allegiance and faith, which have been set in their context in the Gospel narrative. These same claims are set out in a more systematic way in the fourth Gospel.

The Bread of Life

'I AM the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. This is the bread which cometh down from heaven, that a man may

care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, "Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee".

'Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?' And he said, 'He that shewed mercy on him'. Then said Jesus unto him, 'Go, and do thou likewise'.

Luke x. 25-37

The Responsibilities of Wealth

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame". But Abraham said, "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence." Then he said, "I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment." Abraham saith unto him, "They have Moses and the prophets: let them hear them". And he said, "Nay, father Abraham: but if one went unto them from the dead, they will repent". And he said unto him, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead".

Luke xvi. 19-31

and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.' Thomas saith unto him, 'Lord, we know not whither thou goest; and how can we know the way?' Jesus saith unto him, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me'.

John xiv. 1-6

The True Vine

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he pruneth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.'

John xv. 1-8

THE JUDGMENT

JESUS taught men to expect a judgment, but to regard the present as the time of supreme importance. He warned the Jews that their fate in the judgment depended on their response to the preaching of the Kingdom, denounced the Pharisees for concentrating on the trappings of religion and neglecting the things that really matter, and bade his disciples be ready at all times for a crisis which would come on them without warning.

Warnings to Israel

THIS is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonah the prophet. For as Jonah was a sign unto the Ninevites, so shall also the Son of

eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.'

John vi. 35, 50-1

The Light of the World

'I AM the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.'

John viii. 12

The Good Shepherd

'I AM the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.'

John x. 11-18

The Resurrection and the Life

'I AM the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.'

John xi. 25-6

The Way, the Truth, and the Life

'LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again,

And they all with one consent began to make excuse. The first said unto him, "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused". And another said, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused". And another said, "I have married a wife, and therefore I cannot come".

'So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, "Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the lame, and the blind". And the servant said, "Lord, it is done as thou hast commanded, and yet there is room". And the lord said unto the servant, "Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper."'

Luke xiv. 15-24

Woes on the Pharisees

BUT woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

'Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers: therefore ye shall receive the greater damnation.

'Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one convert, and when he is made, ye make him twofold more the child of hell than yourselves.

'Woe unto you, ye blind guides, which say, "Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is bound!" Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, "Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is bound". Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear

man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and, behold, a greater than Jonah is here.'

Luke xi. 29-32

The Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven. He answered and said unto them, 'When it is evening, ye say, "It will be fair weather: for the sky is red". And in the morning, "It will be foul weather to day: for the sky is red and lowering". O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?'

Matt. xvi. 1-3

'But what think ye? A certain man had two sons; and he came to the first, and said, "Son, go work to day in my vineyard". He answered and said, "I will not": but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, "I go, sir": and went not. Which of those two did the will of his father?' They say unto him, 'The first'. Jesus saith unto them, 'Verily I say unto you, That the tax-gatherers and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the tax-gatherers and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.'

Matt. xxi. 28-32

The Great Supper

AND when one of them that sat at meat with him heard these things, he said unto him, 'Blessed is he that shall eat bread in the kingdom of God'.

Then said he unto him, 'A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, "Come; for all things are now ready".'

The Sheep and the Goats

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me"

'Then shall the righteous answer him, saying, "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?" And the King shall answer and say unto them, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me".

'Then shall he say also unto them on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not".

'Then shall they also answer him, saying, "Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" Then shall he answer them, saying, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me". And these shall go away into everlasting punishment: but the righteous into life eternal.'

Matt. xxv. 31-46

by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

‘Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel.

‘Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.’

Matt. xxiii. 13-26

‘Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.’

Luke xi. 44

The Day of the Son of Man

‘**A**ND as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.

‘I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together; the one shall be taken, and the other left. Two men shall be in the field; the one shall be taken, and the other left.’ And they answered and said unto him. ‘Where, Lord?’ And he said unto them, ‘Wheresoever the body is, thither will the eagles be gathered together’. Luke xvii. 26-30, 34-7

X

THE NEW TESTAMENT CHURCH THE APOSTLES

ISRAEL under the Old Covenant proved unworthy of its calling to carry the salvation of God to all nations. When Jesus was left alone to bear on the Cross the sins of the world, the righteous Remnant of Israel was reduced to one. But by his death he made a New Covenant, which made it possible for sinful men to be forgiven and to receive the gift of the Holy Spirit. Those who accept this New Covenant for themselves by being baptized and entering the new Church are the New Israel, and are commissioned to fulfil the call of Israel by being witnesses to the saving power of Jesus to the uttermost parts of the earth.

The Acts of the Apostles tells how the disciples began to put into practice the commands of Jesus. Lives were transformed by the power of the Holy Spirit; cowards were made bold, and an enemy of the Church became its greatest missionary. Step by step the Gentiles were admitted to full membership of the Church on no other condition than faith in Christ. Under the guidance of the Holy Spirit, the Gospel was carried from the Mount of Olives, where Jesus took farewell of his disciples, to Rome, the capital of the Empire.

THE WORLD TO COME

OUR Lord always views this life against the background of eternity. This life is brief and precarious (The Rich Fool, p. 367). Secure treasure is only in heaven (p. 357). In heaven is the reward of those persecuted in this world (p. 355).

But our Lord's other-worldliness is firmly based on this world. It is with this world and its duties that he primarily deals. Indeed, he dwells on the glories of the world to come much less than his followers (see esp. Rev. pp. 459 foll.). This world and the next are one: and life in this world determines life hereafter (see The Responsibilities of Wealth, p. 366: The Sheep and the Goats, p. 373). In both, the key-note is service (see The Talents, p. 353).

Eternal life is not only future: it is now. 'He that liveth and believeth in me *shall never die*.' In the next world, as in this, it is life with Christ in God.

LET not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

John xiv. 1-3

THE COMMISSION

THE Acts of the Apostles was written by Luke as a sequel to his Gospel, and begins at the point where the Gospel ended. The Ascension was the end of the ministry of Jesus; henceforth he must work in and through his People. That means that his work is no longer confined to Palestine, where he himself lived and taught, but can spread to the ends of the earth.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, 'which', saith he, 'ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.'

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?' And he said unto them, 'It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.' And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, 'Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven'. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey.

Acts i. 1-12

hath made that same Jesus, whom ye have crucified, both Lord and Christ.'

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, 'Men and brethren, what shall we do?' Then Peter said unto them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.' And with many other words did he testify and exhort, saying, 'Save yourselves from this untoward generation'.

Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' teaching and fellowship, and in breaking of bread, and in prayers. And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And the Lord added to the church daily such as should be saved.

Acts ii. 1-5, 12-17, 21-3, 32-3, 36-42, 44-5, 47^b

THE GIFT OF POWER

THE Apostles are now able to perform miracles by the power of the Holy Spirit. But the greatest miracle is the change in their own characters, for these men who are now so staunch in their loyalty to Jesus were the same who deserted him less than two months before on the night of his betrayal.

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, 'Look on us'. And he gave heed unto them, expecting to receive something of them. Then Peter said, 'Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk'.

PENTECOST

THE Church in its own strength cannot begin to carry out the commission of Jesus. But when the Holy Spirit comes upon it and gives it the necessary power, then it begins its appointed task.

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. And they were all amazed, and were in doubt, saying one to another, 'What meaneth this?' Others mocking said, 'These men are full of new wine'.

But Peter, standing up with the eleven, lifted up his voice, and said unto them, 'Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved".

'Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. Therefore let all the house of Israel know assuredly, that God

Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.'

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, 'What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.'

And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.' So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done. For the man was above forty years old, on whom this miracle of healing was shewed.

And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, 'Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.'

ACTS III. 1-8, 11-16

And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in custody unto the next day: for it was now eventide. Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them in the midst, they asked, 'By what power, or by what name, have ye done this?'

Then Peter, filled with the Holy Ghost, said unto them, 'Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of

yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.' And to him they agreed: and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go.

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

Acts v. 17-42

THE GOSPEL TO THE GENTILES

So far the Church has consisted of Jewish Christians who still worship in the temple and order their lives according to the Law of Moses. Stephen is the first to realize that the religion of law, which no Jew was really able to keep, has now to give place to the religion of faith in Jesus Christ, which is the same for Jew and Gentile alike; and that God is to be found not in the temple but wherever Jesus is present in the midst of those who meet in his name. His preaching brought death to himself, but sowed the seed of faith in the heart of Saul; it brought persecution on the Church, but enabled those who were scattered to carry the Gospel farther afield.

Stephen

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, 'It is not reason that we should leave the

Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, 'Go, stand and speak in the temple to the people all the words of this life'. And when they heard that, they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought. But when the officers came, and found them not in the prison, they returned, and told, saying, 'The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within'.

Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow. Then came one and told them, saying, 'Behold, the men whom ye put in prison are standing in the temple, and teaching the people'. Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned. And when they had brought them, they set them before the council: and the high priest asked them, saying, 'Did not we strictly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your teaching, and intend to bring this man's blood upon us'.

Then Peter and the other apostles answered and said, 'We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.'

When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, 'Ye men of Israel, take heed to

on the right hand of God'. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, 'Lord Jesus, receive my spirit'. And he kneeled down, and cried with a loud voice, 'Lord, lay not this sin to their charge'. And when he had said this, he fell asleep. And Saul was consenting unto his death.

Acts vi; vii. 54-viii. 1^a

Persecution: and the spread of the Gospel

AND at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. And devout men carried Stephen to his burial, and made great lamentation over him. As for Saul, he made havock of the church, entering into every house, and laying hands on men and women committed them to prison. Therefore they that were scattered abroad went every where preaching the word.

Acts viii. 1^{b-4}

Philip

PHILIP follows Stephen's lead: carries the Gospel to Samaria, half Jew, half Gentile: then baptizes a full Gentile.

THEN Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city.

Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.'

And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a convert of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people.

Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the spirit by which he spake. Then they suborned men, which said, 'We have heard him speak blasphemous words against Moses, and against God'. And they stirred up the people, and the elders, and the scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, 'This man ceaseth not to speak blasphemous words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us'. And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

[Stephen argues that God was with their fathers long before the temple was built; that their fathers persecuted the prophets, and they have now murdered the Righteous One whom the prophets foretold; and that they have no right to appeal to the law since they have not kept it.]

When they heard these things, they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, 'Behold, I see the heavens opened, and the Son of Man standing

found any of this Way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, 'Saul, Saul, why persecutest thou me?' And he said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus whom thou persecutest: it is hard for thee to kick against the goads'. And he trembling and astonished said, 'Lord, what wilt thou have me to do?' And the Lord said unto him, 'Arise, and go into the city, and it shall be told thee what thou must do'. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, 'Ananias'. And he said, 'Behold, I am here, Lord'. And the Lord said unto him, 'Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight'. Then Ananias answered, 'Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name'. But the Lord said unto him, 'Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake'.

And Ananias went his way, and entered into the house; and putting his hands on him said, 'Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost'. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received food, he was strengthened.

And the angel of the Lord spake unto Philip, saying, 'Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert'. And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot read Isaiah the prophet.

Then the Spirit said unto Philip, 'Go near, and join thyself to this chariot'. And Philip ran thither to him, and heard him read the prophet Isaiah, and said, 'Understandest thou what thou redest?' And he said, 'How can I, except some man should guide me?' And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, 'He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: in his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth'. And the eunuch answered Philip, and said, 'I pray thee, of whom speaketh the prophet this? of himself, or of some other man?' Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

And as they went on their way, they came unto a certain water: and the eunuch said, 'See, here is water; what doth hinder me to be baptized?' And Philip said, 'If thou believest with all thine heart, thou mayest'. And he answered and said, 'I believe that Jesus Christ is the Son of God'. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea.

ACTS viii. 5-8, 14-17, 26-40

The Conversion of Saul

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he

surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do.' And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually; and when he had declared all these things unto them, he sent them to Joppa.

On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray about the sixth hour: and he became very hungry, and would have eaten: but while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet let down by four corners to the earth: wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and birds of the air. And there came a voice to him, 'Rise, Peter; kill, and eat'. But Peter said, 'Not so, Lord; for I have never eaten any thing that is common or unclean'. And the voice spake unto him again the second time, 'What God hath cleansed, that call not thou common'. This was done thrice: and the vessel was received up again into heaven.

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, and called, and asked whether Simon, which was surnamed Peter, were lodged there. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

And the morrow after they entered into Cæsarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in, Cornelius met him, and fell down at his feet, and did him reverence. But Peter took him up, saying, 'Stand up; I myself also am a man'. And Cornelius said, 'Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing, and said, "Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Send therefore to Joppa, and call hither Simon, whose surname is

Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; 'Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?' But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

And after that many days were fulfilled, the Jews took counsel to kill him: but their laying await was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket.

And when Saul was come to Jerusalem, he attempted to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out at Jerusalem. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him. Which when the brethren knew, they brought him down to Cæsarea, and sent him forth to Tarsus. Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.

ACTS ix. 1-31

Peter's Vision

THERE was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision clearly about the ninth hour of the day an angel of God coming in to him, and saying unto him, 'Cornelius'. And when he looked on him, he was afraid, and said, 'What is it, Lord?' And he said unto him, 'Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose

accompanied me, and we entered into the man's house: and he shewed us how he had seen an angel in his house, which stood and said unto him, "Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved". And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, "John indeed baptized with water; but ye shall be baptized with the Holy Ghost". Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life'. Acts xi. 2-4, 11-18

The Church in Antioch

NOW they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by

Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee." Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.'

Then Peter opened his mouth, and said, 'Of a truth I perceive that God has no favourites: but in every nation he that feareth him, and worketh righteousness, is accepted with him. God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.'

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, 'Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?' And he commanded them to be baptized in the name of the Lord.

ACTS x. 1-18, 23-6, 30-5, 38-48*

[Peter's action is challenged: he defends it.]

AND when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, 'Thou wentest in to men uncircumcised, and didst eat with them'. But Peter rehearsed the matter from the beginning, saying, 'There were three men sent from Cæsarea unto me. And the Spirit bade me go with them, nothing doubting. Moreover these six brethren

mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, 'Thou art mad'. But she constantly affirmed that it was even so. Then said they, 'It is his angel'. But Peter continued knocking: and when they had opened the door, and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, 'Go show these things unto James, and to the brethren'.

Acts xii. 1-17

THE FIRST MISSIONARY JOURNEY

AND Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, 'Separate me Barnabas and Saul for the work whereunto I have called them'. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to minister to them.

Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, 'Ye men and brethren, if ye have any word of exhortation for the people, say on'.

the Spirit that there should be great famine throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Acts iii. 19-30

RENEWAL OF PERSECUTION

James put to death: Peter delivered from Prison

NOW about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, 'Arise up quickly'. And his chains fell off from his hands. And the angel said unto him, 'Gird thyself, and bind on thy sandals'. And so he did. And he saith unto him, 'Cast thy garment about thee, and follow me'. And he went out, and followed him; and knew not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of its own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, 'Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews'. And when he had considered the thing, he came to the house of Mary the

saying, "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth".'

And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their borders. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy, and with the Holy Ghost.

And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Long time therefore abode they speaking boldly in the Lord, who gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided: and part held with the Jews and part with the apostles. And when there was a plot made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them, they became aware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about: and there they preached the gospel.

And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe. And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Then Paul stood up, and beckoning with his hand, said, 'Men of Israel, and ye that fear God, give audience. Of David's posterity hath God according to his promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, "Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose." Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.'

And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious converts followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God.

And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, 'It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us,

believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.'

Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

And after they had held their peace, James answered, saying, 'Men and brethren, hearken unto me: "Known unto God are all his works from the beginning of the world". Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.'

Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner; 'The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, "Ye must be circumcised, and keep the law": to whom we gave no such commandment: it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.'

So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: which when they had read, they rejoiced for the consolation.

ACTS XV. 1-2, 6-13, 18-20, 22-31

And after they had passed throughout Pisidia, they came to Pamphylia. And when they had preached the word in Perga, they went down into Attalia: and thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples.

Acts xii. 25; xiii. 1-5, 13-16, 23-31, 38-9, 42-52; xiv. 1-7, 19-28

THE COUNCIL AT JERUSALEM

THE controversy opened by Stephen now comes to a head. Circumcision was the rite of acceptance into the Jewish Church, corresponding to baptism in the Christian Church, and it carried with it the obligation to obey the whole Law. The question here at issue is whether obedience to the Law is to be made a condition of Church membership. Paul and Barnabas argue that Jew and Gentile should be admitted to the Church on equal terms with faith as the only condition. The agreement of the apostolic council opened the way for new missionary activity.

AND certain men which came down from Judæa taught the brethren, and said, 'Except ye be circumcised after the manner of Moses, ye cannot be saved'. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, 'Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, who knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we

Philippi: The Gospel enters Europe

AND a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, 'Come over into Macedonia, and help us'. And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, 'If ye have judged me to be faithful to the Lord, come into my house, and abide there'. And she constrained us.

And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: the same followed Paul and us, and cried, saying, 'These men are the servants of the most high God, which shew unto us the way of salvation'. And this did she many days. But Paul, being grieved, turned and said to the spirit, 'I command thee in the name of Jesus Christ to come out of her'. And he came out the same hour.

And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers, and brought them to the magistrates, saying, 'These men, being Jews, do exceedingly trouble our city, and teach customs, which are not lawful for us to receive, neither to observe, being Romans'. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them

THE SECOND MISSIONARY JOURNEY

The Spread of the Church

THE Apostles do not begin with any preconceived plan, either of sphere or of organization, though their first organization is based on the model of the synagogue. They go forward as they are led by the Holy Spirit.

Asia Minor

AND some days after Paul said unto Barnabas, 'Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do'. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches.

Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: which was well reported of by the brethren that were at Lystra and Iconium. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they attempted to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas.

ACTS XV. 36-41; XVI. 1-8

three sabbath days reasoned with them out of the scriptures, explaining and alleging, that Christ must needs have suffered, and risen again from the dead; and that 'this Jesus, whom I preach unto you, is Christ'. And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, 'These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus'. And they troubled the people and the rulers of the city, when they heard these things. And when they had taken security of Jason, and of the other, they let them go.

Acts xvii. 1-9

Athens

AND they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, 'What will this babbler say?' other some, 'He seemeth to be a setter forth of strange gods': because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto the Areopagus, saying, 'May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean.' (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)

safely: who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, 'Do thyself no harm: for we are all here'. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, 'Sirs, what must I do to be saved?' And they said, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house'. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

And when it was day, the magistrates sent the serjeants, saying, 'Let those men go'. And the keeper of the prison told this saying to Paul, 'The magistrates have sent to let you go: now therefore depart, and go in peace'. But Paul said unto them, 'They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out'. And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city. And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

ACTS XVI. 9-40

Thessalonica

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and

spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, 'Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles'.

And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And he continued there a year and six months, teaching the word of God among them.

And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment seat, saying, 'This fellow persuadeth men to worship God contrary to the law'. And when Paul was now about to open his mouth, Gallio said unto the Jews, 'If it were a matter of wrong or wicked crime, O ye Jews, reason would that I should bear with you: but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters'. And he drove them from the judgment seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment seat. And Gallio cared for none of those things.

And Paul after this tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila. And he came to Ephesus, and left them there. And when he had landed at Cæsarea, and gone up, and saluted the church, he went down to Antioch. And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

ACTS XVIII. 1-7, 11-18*, 19*, 22-3

The Preaching of Apollos

AND a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus. This man was instructed in the Way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the Way of God more perfectly. And when he was disposed to pass

Then Paul stood in the midst of Mars' hill, and said, 'Ye men of Athens, I perceive that in all things ye are very religious. For as I passed by, and beheld the objects of your worship, I found an altar with this inscription, TO AN UNKNOWN GOD. Whom therefore ye worship in ignorance, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the appointed seasons, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, "For we are also his offspring". Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God overlooked; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.'

And when they heard of the resurrection of the dead, some mocked: and others, said, 'We will hear thee again of this matter'.

ACTS xvii. 15-32

Corinth

AFTER these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the

throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.' And when they heard these sayings, they were full of wrath, and cried out, saying, 'Great is Diana of the Ephesians'.

And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theatre. Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, 'Great is Diana of the Ephesians'.

And when the townclerk had appeased the people, he said, 'Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter? Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess. Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them charge one another. But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly. For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.' And when he had thus spoken, he dismissed the assembly.

into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, shewing by the scriptures that Jesus was Christ.

ACTS xviii. 24-8

THE THIRD MISSIONARY JOURNEY

Ephesus

AND it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, he said unto them, 'Have ye received the Holy Ghost since ye believed?' And they said unto him, 'We have not so much as heard whether there be any Holy Ghost'. And he said unto them, 'Unto what then were ye baptized?' And they said, 'Unto John's baptism'. Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus'. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. And all the men were about twelve.

And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

ACTS xix. 1-10

And the same time there arose no small stir about that Way. For a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, 'Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost

‘And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.

‘Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

‘And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man’s silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, “It is more blessed to give than to receive”.’

And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul’s neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Macedonia and Greece

AND after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia. And when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months. And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third storey, and was taken up dead. And Paul went down, and fell on him, and embracing him said, 'Trouble not yourselves; for his life is in him'. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted.

Acts xx. 1-3, 6-12

Paul's Farewell to Ephesus

AND from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, 'Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

I beseech thee, suffer me to speak unto the people'. And when he had given him permission, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue.

[Paul's speech describes his conversion, and ends with his commission from God—'I will send thee far hence unto the Gentiles'.]

And they gave him audience unto this word, and then lifted up their voices, and said, 'Away with such a fellow from the earth: for it is not fit that he should live'. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

And as they bound him with thongs, Paul said unto the centurion that stood by, 'Is it lawful for you to scourge a man that is a Roman, and uncondemned?' When the centurion heard that, he went and told the chief captain, saying, 'Take heed what thou doest: for this man is a Roman'. Then the chief captain came, and said unto him, 'Tell me, art thou a Roman?' He said, 'Yea'. And the chief captain answered, 'With a great sum obtained I this freedom'. And Paul said, 'But I was free born'. Then straightway they who should have examined him departed from him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

ACTS xxi. 17-20^a, 27^b-40; xxii. 22-9

Before the Council

ON the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from his bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them. But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, 'Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question'.

And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided. For

PAUL'S IMPRISONMENT

The Arrest

AND when we were come to Jerusalem, the brethren received us gladly. And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord.

And the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, 'Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place'. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people. For the multitude of the people followed after, crying, 'Away with him'.

And as Paul was to be led into the castle, he said unto the chief captain, 'May I speak unto thee?' Who said, 'Canst thou speak Greek? Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?' But Paul said, 'I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and,

So the chief captain then let the young man depart, and charged him, 'See thou tell no man that thou hast shewed these things to me'. And he called unto him two centurions, saying, 'Make ready two hundred soldiers to go to Cæsarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night; and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor'.

Acts xiii. 12-17, 19-24

Before Felix

AND after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, 'Go thy way for this time; when I have a convenient season, I will call for thee'. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Acts xiv. 24-7

Before Festus

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. Then the high priest and the chief of the Jews informed him against Paul, and besought him, and desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cæsarea. And when he had tarried among them more than ten days, he went down unto Cæsarea; and the next day sitting on the judgment seat commanded Paul to be brought.

And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, 'Neither against the law of the Jews, neither against the temple, nor yet against Cæsar, have I offended any thing at all'. But Festus, willing to do the Jews a pleasure, answered Paul, and said, 'Wilt thou go up to Jerusalem, and there be

the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both. And there arose a great cry: and the scribes that were of the Pharisees' part arose, and strove, saying, 'We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God'.

And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring him into the castle. And the night following the Lord stood by him, and said, 'Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome'.

Acts xxii. 30; xxiii. 6-11

The Conspiracy

AND when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, 'We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.'

And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, 'Bring this young man unto the chief captain: for he hath a certain thing to tell him'. Then the chief captain took him by the hand, and went with him aside privately, and asked him, 'What is that thou hast to tell me?' And he said, 'The Jews have agreed to desire thee that thou wouldst bring down Paul to morrow into the council, as though they would enquire somewhat of him more perfectly. But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.'

and, being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon, as I went to Damascus with authority and commission from the chief priests, at mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goads". And I said, Who art thou, Lord? And he said, "I am Jesus, whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me". Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the country of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the Prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.'

And as he thus spake for himself, Festus said with a loud voice, 'Paul, thou art beside thyself; much learning doth make thee mad'. But he said, 'I am not mad, most noble Festus; but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner. King Agrippa, believest thou the Prophets? I know that thou believest.' Then Agrippa said unto Paul,

judged of these things before me?’ Then said Paul, ‘I stand at Cæsar’s judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.’ Then Festus, when he had conferred with the council, answered, ‘Hast thou appealed unto Cæsar? unto Cæsar shalt thou go’.

ACTS XXV. 1-4*, 6-12

Before Agrippa

AND after certain days king Agrippa and Bernice came unto Cæsarea to salute Festus. And on the morrow, at Festus’ commandment Paul was brought forth.

Then Agrippa said unto Paul, ‘Thou art permitted to speak for thyself’. Then Paul stretched forth the hand, and answered for himself: ‘I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews: especially because I know thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the strictest sect of our religion I lived a Pharisee. And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, earnestly serving God day and night, hope to come. For which hope’s sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme;

an haven of Crete, and lieth toward the south west and north west. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

But not long after there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught, and could not bear up into the wind, we let her drive. And running under a certain island which is called Clauda, we had much work to secure the boat: which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, struck sail, and so were driven. And we being exceedingly tossed with a tempest, the next day they lightened the ship; and the third day we cast out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away.

But after long abstinence Paul stood forth in the midst of them, and said, 'Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, "Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee". Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.'

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country; and sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found it fifteen fathoms. Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers, 'Except these abide in the ship, ye cannot be saved'. Then the soldiers cut off the ropes of the boat, and let her fall off.

'Almost thou persuadest me to be a Christian'. And Paul said, 'I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds'. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them. And when they were gone aside, they talked between themselves, saying, 'This man doeth nothing worthy of death or of bonds'. Then said Agrippa unto Festus, 'This man might have been set at liberty, if he had not appealed unto Cæsar'. ACTS XXV. 13, 23; XXVI. 1-32

The Journey to Rome

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

And when we had launched from thence, we sailed under Cyprus, because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein. And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone; and, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea.

Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished them, and said unto them, 'Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives'. Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phœnicia, and there to winter; which is

forum, and The three taverns: whom when Paul saw, he thanked God, and took courage.

And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, 'Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. Who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had ought to accuse my nation of. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.'

And they said unto him, 'We neither received letters out of Judæa concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.' And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not.

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. ACTS xxviii. 11-24, 30-1

And while the day was coming on, Paul besought them all to take food, saying, 'This is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some food: for this is for your health: for there shall not an hair fall from the head of any of you.' And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat. Then were they all of good cheer, and they also took some food. And we were in all in the ship two hundred threescore and sixteen souls. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoised up the mainsail to the wind, and made toward shore. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: and the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

And when they were escaped, then they knew that the island was called Malta.

Acts xxvii. 1-xxviii. 1

And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux. And landing at Syracuse, we tarried there three days. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli: where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome. And from thence, when the brethren heard of us, they came to meet us as far as Appii

XI

THE NEW TESTAMENT CHURCH

THE APOSTOLIC LETTERS:

THE CHRISTIAN WAY OF LIFE

THE Epistles were written by various leaders of the Church to deal with problems of faith and conduct in the particular Churches to which they were addressed. But the same problems arise wherever Christians try to follow Christ, and so the Epistles were soon adopted as a rule for all the Churches, were read in their services of worship, and came to be included in the New Testament. Together they give us a picture of the Christian way of life as it ought to be practised.

A NEW CREATURE

THE Christian life is not a set of rules to be kept. Jesus taught that a sinful man can no more live a good life than a bad tree can bear good fruit. The Christian is one who believes that God was in Christ, making it possible for him to become a new man with the power to live a new life, and who then experiences a miraculous change in his own character. Instead of living for himself alone, he begins to devote all his talents and energy to the service of God, and to sharing in his purpose of saving men from their sins and of building up in the Church a new society.

Ambassadors for Christ

THE love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

2 Cor. v. 14-15, 17-20

A Living Sacrifice

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

of these, love or charity, is not a mere indulgence of feeling, but a deliberate attitude of goodwill to others. Long-suffering is simply being long-tempered, which is the opposite of short-tempered. At the same time, it is closely akin to the sterner, and fundamentally Christian, virtue of endurance. Gentleness is a kindly disposition; goodness is that kindliness in action, resulting in generosity. Faith here seems to mean faithfulness. Meekness is the opposite of self-assertiveness; temperance means being master of ourselves.

Love

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity boasteth not, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

1 Cor. xiii

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world

For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, 'Vengeance is mine; I will repay, saith the Lord'. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

Rom. xii

THE FRUIT OF THE SPIRIT

WHEN a man becomes a Christian, he receives the gift of the Holy Spirit, who then works in him and produces in him Christian character and conduct as naturally as a good tree produces good fruit. So Paul calls the Christian virtues the fruit of the Spirit. 'The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance' (Gal. v. 22). The greatest

ment have we from him, That he who loveth God love his brother also.

1 John iii. 1-2, 14, 16-18; iv. 7-21

Joy and Peace

REJOICE in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Phil. iv. 4-8

Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

Rom. xv. 13

Long-suffering

ITHEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace.

Eph. iv. 1-3

Endurance

BLESSED be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than

knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the atonement for our sins.

Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us.

If a man say, 'I love God', and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this command-

exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

2 Cor. iv. 5-10, 16-18

Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, who is blessed for evermore knoweth that I lie not. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me: and through a window in a basket was I let down by the wall, and escaped his hands.

It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago; how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, 'My grace is sufficient for thee: for my strength is made perfect in weakness'. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

2 Cor. xi. 24-33; xii. 1-2^a, 4, 7-10

of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen. 1 Pet. I. 3-9; IV. 12-13; V. 6-11

For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more

powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

Eph. vi. 10-20

Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ: which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

1 Tim. vi. 12-16

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind. Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.

For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed

Kindness

BUT be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass : for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Jas. i. 22-7

Generosity

MOREOVER, brethren, we would have you know of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich.

But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. Thanks be unto God for his unspeakable gift.

2 Cor. viii. 1-2, 7, 9; ix. 6-7, 10, 15

Faithfulness

FINALLY, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

Gal. vi. 1-5, 7-10, 14

Temperance

KNOW ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth in the games is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1 Cor. ix. 24-7

Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

1 Cor. x. 12-13

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

unto him against that day. Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us.

Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

It is a faithful saying: 'For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself'.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

2 Tim. i. 6-8, 12-14; ii. 3-5, 11-13; iv. 5-8

Meekness

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour for his good to edification. For even Christ pleased not himself; but, as it is written, 'The reproaches of them that reproached thee fell on me'.

Rom. xv. 1-3

All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye followers of me, even as I also am of Christ.

1 Cor. x. 23-4, 31-3; xi. 1

THE CHURCH AND THE STATE

THE Church grew up under the pagan government of the Roman Empire. Like Jesus, the Apostles gave their decision in favour of obedience to the State. Only when Christians were required to join in the State religion and worship the Emperor as a god, did they refuse to obey; and this refusal brought upon the Church the charge of high treason and a series of persecutions.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the authority? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Render therefore to all their dues: tribute to whom tribute is due; dues to whom dues; fear to whom fear; honour to whom honour.

Rom. xiii. 1, 3-4, 7

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a covering for wickedness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

1 Pet. ii. 13-17

THE CHURCH AND SLAVERY

ONESIMUS was a slave belonging to Philemon of Colossi, who ran away from his master's house, and made his way to Rome. There he met Paul, and became a Christian and a close friend of the Apostle. Paul decided, much against his inclination, to send the slave back to his master, but begged Philemon to receive him not as a slave but as a brother. This request is typical of the attitude of the early Christians to slavery. They could not hope to abolish slavery in the Roman Empire, without first converting the people to Christianity. But they ignored it in the Church, and there at

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways.

Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

Jas. i. 2-12

My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: but the tongue can no man tame; it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the likeness of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

Jas. iii. 1-10

XII

THE NEW TESTAMENT CHURCH

THE APOSTOLIC LETTERS:

THE CHRISTIAN FAITH

THE Epistles are not primarily systematic treatises on doctrine, but letters written to meet the needs of various Churches. Yet they are full of doctrinal teaching.

That was inevitable; for the Christian religion, above all others, is essentially dogmatic, being based on faith in the great acts of God. Sometimes the Apostolic writers launch out quite deliberately into an exposition of the Christian Faith. Sometimes they are led to it in order to illustrate the simplest teaching. For instance, St. Paul urges the duty of consideration for others; he emphasizes it by dwelling on the Incarnation of the Son of God (Philippians ii. 5 foll.). That is typical of the Apostolic letters.

The early Church, in formulating the historic creeds, firmly based on Scripture, naturally turned to the Gospels as well as to the Epistles. It is, however, with the Epistles only that we are at present concerned.

least the slave and his master met on equal terms. One of the earliest names of the Church was 'the community'. The word, in one form or another, runs through the teaching of the New Testament. Of especial significance was the 'communion' of the body and blood of Christ. This 'sharing' of the Lord's Supper where master and slave alike met, was a direct blow against class distinctions.

I THANK my God, making mention of thee always in my prayers, hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints; that the fellowship of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the hearts of the saints are refreshed by thee, brother.

Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me: whom I have sent again: thou therefore receive him, that is, mine own heart: whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: but without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly. For perhaps he therefore departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. Yea, brother, let me have joy of thee in the Lord: refresh my heart in the Lord. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say. But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you. Philem. 4-22

I BELIEVE . . .

BUT without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Heb. xi. 6

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, 'How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!'

Rom. x. 9, 12-15

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Jude 3, 17-21, 24-5

all nations shall come and worship before thee; for thy judgments are made manifest.' Rev. xv. 3-4

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb. xiii. 20-1

JESUS CHRIST

CHRISTIANITY is an historical religion. Our knowledge of God rests not on theories and arguments, but on what he has done through Jesus Christ in Palestine at a definite period of history. Jesus himself claimed that, as his only Son, he had a unique relation to God; that he was the Christ, the promised Saviour for whose coming the whole history of Israel was a preparation; that he met the problem of men's sins by his death; that he would rise again, and that he would sit on the right hand of God. The resurrection convinced his disciples that all his claims were true. This conviction grew as they experienced the working of his power in their lives and in the Church; and they worshipped him as God, the Son, who had been with the Father from eternity, but had come to share the burdens of men in order that they might share his glory.

The Only Son

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Heb. i. 1-4

Jesus Christ the same yesterday and to day, and for ever.

Heb. xiii. 8

GOD THE FATHER ALMIGHTY

THE Epistles have little to say on the first article of the Creeds. The Apostles, like Jesus, assumed the Old Testament faith as the background of their own teaching, and it is to the Old Testament that we must turn for the source of the Christian doctrine of creation.

HOLY, holy, holy, Lord God Almighty, which was, and is, and is to come'. 'Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created'.

Rev. iv. 8^c, 11

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

Jas. i. 17-18

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

Rom. xi. 33-6

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

1 John i. 5-9

'Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for

being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Phil. ii. 1-11

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. 1 Tim. i. 15

He was crucified

I AM crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Gal. ii. 20

Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. 1 Pet. ii. 18-25

He rose again from the dead

MOREOVER, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. Col. i. 9-20

He was made Man

IF there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and

crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet.' For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Heb. ii. 6-10, 17-18; iv. 14-16

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet,

what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. If in this life only we have hope in Christ, we are of all men most miserable.

But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterwards they that are Christ's at his coming.

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death.

I COR. XV. 1-14, 19-26

He sitteth on the Right Hand of God

ONE in a certain place testified, saying, 'What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him.

Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any man, but ever follow that which is good, both among yourselves, and to all men. Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

1 Thess. iv. 13-14, 18; v. 1-2, 4-10, 14-23

To judge the quick and the dead

WE know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

2 Cor. v. 1, 6, 9-10

and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. Eph. i. 15-23

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Put on therefore, as the elect of God, holy and beloved, a heart of mercy, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. Col. iii. 1-4, 12-17

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, 'Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing'. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever'. Rev. v. 11-13

He shall come again

BUT I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Wherefore comfort one another with these words.

of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

1 Cor. xii. 4-11

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.

Gal. v. 16-17, 22-5

THE HOLY CATHOLIC CHURCH

To be a Christian is to be a member of the Church. The Church did not begin with Christ but with Abraham and the covenant which God made with him. But in Christ the Church has a new beginning and a new covenant; the Church is the New Israel. Like the Old Israel it is holy, not because there are no sinners in it, but because it has been separated from the world for God's purposes, and God works in and through it. Unlike the Old Israel it is catholic or universal, no longer confined to one nation, but including in a single great fellowship all who believe in Jesus Christ. Where Christ is present among his people, there is the Church. Since there is but one Christ, there is also but one Church, and any breach of its fellowship is disloyalty to Christ.

Paul called the Church the body of Christ because it is the instrument through which he carries on the work he began in his earthly ministry, and because in that work the many members are called to fulfil many different functions. He called it the bride of Christ, as Israel in the Old Testament had been called the bride of Jehovah.

From the first the Church had two sacraments—baptism by which new members were admitted to membership, and the Communion which was the centre of the Church's fellowship and worship.

The Foundation

NOW I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in

THE HOLY GHOST

THE works of God are to be seen not only in the world he has made and in the coming of Jesus Christ, but also in the activity of the Holy Spirit in the hearts of men and in the Church. It is God who works in us both to will and to do his good pleasure, and therefore the Holy Spirit is worshipped by the Church together with the Father and the Son.

The New Testament is full of reference to the Holy Ghost. The Acts and Epistles may rightly be called the Gospel of the Spirit. We are continually told that the Apostles acted as they were led by the Spirit. The Spirit moved Philip to approach the Ethiopian. By the Spirit Peter was led to Cornelius. Because of the manifest gift of the Spirit, Peter baptized the Gentiles. By the Spirit Paul and Barnabas were set apart. The open gift and guidance of the Spirit was regarded as the essential condition of Christian life. 'As many as are led by the Spirit of God, they are the sons of God'.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Now if any man have not the Spirit of Christ, he is none of his. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.

Rom. viii. 1, 5-6, 9^b, 11

Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation

man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.

Therefore let no man glory in men. For all things are your's; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's; and ye are Christ's; and Christ is God's.

1 Cor. i. 10-13, 17, 22-9; ii. 1-2, 5; iii. 5-11, 21-3

The Body of Christ

FOR as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For the body is not one member, but many. And the eye cannot say unto the hand, 'I have no need of thee': nor again the head to the feet, 'I have no need of you'. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts.

1 Cor. xii. 12, 14, 21, 26-31^a

There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

But unto every one of us is given grace according to the measure of the gift of Christ. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and

the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, 'I am of Paul'; and 'I of Apollos'; and 'I of Cephas'; and 'I of Christ'. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence.

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified. That your faith should not stand in the wisdom of men, but in the power of God.

Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour. For we are labourers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every

of God? And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 Cor. vi. 9, 11

Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Gal. iii. 26-8

Communion

THE cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body: for we are all partakers of that one bread.

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new covenant in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

1 Cor. x. 16-17; xi. 23-8

THE COMMUNION OF SAINTS

PAUL, a Jew born in Tarsus, was a citizen of Rome. The Roman government gave its citizenship to men of subject races and to towns in conquered territory, so that they might represent Rome among their own people, and help to spread Roman law and Roman civilization throughout the Empire. In the same way we are to think of Christians as citizens of the heavenly city, who still live in the provinces of Christ's Empire, and are trying to spread there the laws and life of the Kingdom. They are fellow-citizens with

cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Eph. iv. 4-7, 11-16

The Bride of Christ

WIVES, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

Eph. v. 22-33

The Sacraments

Baptism

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Rom. vi. 3, 4

Know ye not that the unrighteous shall not inherit the kingdom

NOW faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. For he looked for a city which hath foundations, whose builder and maker is God.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, more-over of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth.

And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

the saints, and when they meet for worship, they meet not only with the members of a local congregation, but 'with angels and archangels and with all the company of heaven'.

AND you hath he quickened, who were dead in trespasses and sins; for by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

Eph. ii. 1, 8, 11-14, 17-22; iii. 14-21

world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that, while we were yet sinners, Christ died for us.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no

Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Heb. xi. 1, 3, 6, 8, 10, 24-7; 32-40; xii. 1-2, 18, 22-4

THE FORGIVENESS OF SINS

THE Bible nowhere allows us to think that sin does not matter, or that God is content to ignore it. Sin separates man from God, and has evil effects on his character and on the society in which he lives. The death of Christ is God's remedy for sin, through which men are reconciled to God, are set on the road to personal holiness, and are made members of the new society, the Church. The forgiveness of sins, therefore, is justification, by which Paul means a right relationship with God and the beginning of a new life of true religion. It is for those who believe that Christ died for the ungodly, and it is closely associated with baptism, which is the symbol of the cleansing power of the Gospel.

I AM not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the

groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom. viii. 18-23, 28, 31-32, 35, 37-9

But some man will say, 'How are the dead raised up? and with what body do they come?' Thou foolish one, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must

more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord.

Rom. i. 16, 18-21; ii. 1, 3-4; iii. 23-4; v. 1-8; vi. 1-4, 8-11; vii. 18-25^a

THE RESURRECTION OF THE BODY

THE body is the outward expression of the soul, and bears the stamp of its character. Both are essential parts of the personality. The Christian belief in the resurrection of the body does not mean that the physical body of this world will be brought to life again in the world to come. It does mean that the future life is a real continuation of this life; that what we do with our lives here has an eternal significance, and that personality will survive death, changed by the power of God into a form fit for life in heaven. Paul speaks of two bodies, the natural body of flesh and blood and the spiritual body of glory. They are related as seed to harvest. What we sow here determines what we reap hereafter.

FOR I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation waiteth for the manifestation of the sons of God. For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation

THE LIFE EVERLASTING

THE Bible ends as it began with a picture. The first picture was one of man's sin and the misery it entailed. Then followed the story of the working out of God's purpose to rescue man from sin, and to bring him into the life for which he had been created. That purpose has reached its climax in the coming of Jesus Christ, but it is not yet completed, until the whole world submits to the rule of Christ. So the story ends with a vision of the glory that is yet to come.

I WAS in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, 'I am Alpha and Omega, the first and the last': and, 'What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea'. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the breast with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead.

And he laid his right hand upon me, saying unto me, 'Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.'

Rev. i. 10-18; iii. 20-2

put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory'. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

1 Cor. xv. 35-8, 42-4, 50-7

If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Phil. iii. 4^b-8, 10-14, 20-1

And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Rev. xxi. 10-11, 22-7

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And the Spirit and the bride say, 'Come'. And let him that heareth say, 'Come'. And let him that is athirst come. And whosoever will, let him take the water of life freely. He which testifieth these things saith, 'Surely I come quickly'. Amen. Even so, come, Lord Jesus.

Rev. xxii. 1-5, 17, 20

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, 'Salvation to our God which sitteth upon the throne, and unto the Lamb'.

And one of the elders answered, saying unto me, 'What are these which are arrayed in white robes? and whence came they?' And I said unto him, 'Sir, thou knowest'. And he said to me, 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.'

Rev. vii. 9, 10, 13-17

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, 'Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'

And he that sat upon the throne said, 'Behold, I make all things new'. And he said unto me, 'Write: for these words are true and faithful'. And he said unto me, 'It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.'

Rev. xxi. 1-7

A SUGGESTED SYLLABUS

No attempt is made to draft a syllabus for children under seven. As a rule they are unable to read and must depend on oral instruction. There are sufficient passages in this Shorter Bible for the teacher's selection.

The syllabus for Primary Schools has been drawn up by Miss V. M. Milnes and Miss Joan Phillips, of the Alice Ottley School, Worcester: both of whom have great experience in teaching children of this age. In the syllabus for Secondary Schools valuable suggestions have been made by Mr. H. J. Knight, late Headmaster of the Christopher Whitehead Secondary School, Worcester.

PRIMARY STAGE

Aims

1. To systematize facts and ideas which have already been learnt, more incidentally, at earlier stages, in stories and nature talks, learning of hymns, &c.
2. To continue to build up in the children's minds certain ideas with regard to the nature of God, e.g. his love and care for everyone.
3. To familiarize the children with the main facts of the Gospel story and other suitable Bible stories, and with Bible phraseology.
4. To lay a foundation of knowledge of the cultural background of the Bible, so as to deepen the meaning and significance of the stories for the children.
5. To give them some simple ideas with regard to prayer.
6. To give them opportunities for joining in activities in connexion with the Christian festivals, so as to begin to build up satisfying religious associations in their lives.

At the earliest stages consecutive teaching from any section of the Bible is not recommended. But unity can be maintained by making Jesus the central figure of all that is taught.

The syllabus will need to be interrupted where necessary at the times of each Christian holy day, in order to recall the facts of the

Home life: Mending, p. 288. Sweeping, p. 349. Feeding children, p. 359. Loaves, p. 361.

Church-going: The local synagogue, p. 283. The Temple, pp. 275, 277, 322.

Harvest Thanksgiving, p. 310.

From all these Jesus learnt the lessons about God, which he taught later.

e.g. The Sower, and other parables, pp. 294-5. The lost sheep and lost coin, p. 349. The Good Shepherd, p. 368. The tares, leaven, merchant and his pearl, p. 351. The vineyard, p. 352. The birds and flowers, and the Providence of God, p. 358.

(Reference can be made to these, or others.)

III. *Stories told to Jesus as a little boy*

Any stories from the Old Testament which the teacher may think suitable to tell at this age:

e.g. Jacob's dream, pp. 24-5. Joseph and his brothers, pp. 28-36. The birth and call of Samuel, pp. 73-4. David and Goliath, p. 83. Elijah and the ravens and the widow's cruse, p. 104. Daniel in the lions' den, pp. 261-3. Many others are suitable, and will be readily found in this book.

Full use should be made of the children's love of 'doing' in hand-work activities of all kinds, and of their newly acquired facility in reading and writing. Children at this age love making 'books' on various themes. Memory work can play an important part, if it is not overstrained, in learning sentences which give the kernel of a story; e.g. in the story of the wise men, 'when they saw the star they rejoiced with exceeding great joy', or 'they saw the young child with Mary his mother, and fell down and worshipped him.'

Second Year. Age 8 +

JESUS GROWING UP

At the age of twelve Jesus went up to the Temple for the Passover (p. 275). As people counted it then, he was beginning to be a man, no longer a boy. But the incident may be taken as the starting-point of this year's work, since, as he said then, he must be 'about

original event to the children's minds, and to allow them to join in activities in connexion with it.

Christmas, pp. 272 foll. Easter, pp. 340 foll. Ascension, p. 345.

Good Friday, pp. 337 foll., should be described very simply at this stage.

All Saints, p. 453.

First Year. Age 7 +

(*Note.* Since the beginning of the school year is about harvest time, it may be suitable to begin with the gift of harvest, as the token of God's providence and love. That love of God reaches its climax in the gift of his Son.)

JESUS AS A LITTLE BOY

I. *How Jesus was born*

The angel's message, p. 269. The birth of Jesus, p. 272. The presentation in the Temple, p. 273. The Wise Men, p. 273. The flight into Egypt and return to Nazareth, p. 274.

II. *The country in which Jesus lived*

The climate, people, houses, clothes, food, customs, and occupations. (For the physical features a large map in relief may be made.)

Animals: Sheep, p. 349. Goats, p. 373. Wild beasts, p. 277.

Foxes, p. 363. Birds, p. 358.

Things growing: Trees: sycamore, p. 320, fig-tree, p. 322. Flowers, p. 358. Corn, pp. 294-5. Weeds, p. 351. Grapes, pp. 352, 369.

Food: Bread and fishes, p. 301. Salt, p. 355.

Occupations: Shepherds, pp. 272, 368. Fishermen, pp. 284, 344.

Labourers, p. 352. Sowers, p. 294. Judges, p. 361. Highway-men, p. 365. Soldiers, kind and unkind, pp. 290, 336. Merchants, p. 351. Market-places, p. 291.

Sea and boats, p. 301. *River,* p. 276; and elsewhere in many places.

Mountains. Jesus plainly loved the mountains. Later he went up the mountains for great occasions, e.g. the Temptation, p. 277.

The great sermon, p. 354. Ordination of the Twelve, p. 289.

Private prayer, p. 301. Transfiguration, p. 305. Ascension, p. 345.

Children, p. 315. Children at play, p. 291.

Confession: suggested story, the Prodigal Son, p. 349.

Intercession: suggested story, the escape of Peter from prison, p. 392.

The Lord's Prayer, p. 360.

This is a difficult year's work and needs to be treated with imaginative understanding of the child's mind. The subject-matter is dealt with at this stage in order to emphasize that Jesus' relationship with other people (the next year's work) is consequent, like our own, on the right relationship with God.

Third Year. Age 9 +

JESUS AS A MAN

HIS FRIENDS

I. *John the Baptist*

The forerunner, pp. 268 foll. The birth of John, p. 271. His preaching, p. 276. He baptizes Jesus, p. 276. His loyalty to Jesus, and his own humility, pp. 278-81. His question, p. 291. His death, p. 299.

II. *The first disciples*, pp. 278, 279

Andrew. The first disciple, p. 279; see also pp. 284, 285.

Peter. Brought by his brother Andrew, p. 279; see also p. 284. His wife's mother, p. 285. His bold confession, pp. 304-5. His rebuke, p. 305. At the Transfiguration, p. 305. His self-surrender, p. 316. Jesus warns him, p. 329. In the Upper Room, p. 330. His promise of loyalty to death, pp. 331-2. His denial and repentance, p. 334. After the Resurrection, pp. 341, 344-5.

James. His call, p. 284. In Peter's house, p. 285. At the Transfiguration, p. 305. His personal ambition, p. 319. In Gethsemane, p. 332. After the Resurrection, p. 344.

John. The disciple whom Jesus loved, p. 339. His call, p. 284. In Peter's house, p. 285. At the Transfiguration, p. 305. Jesus rebukes him for intolerance, p. 307. His personal ambition, p. 319. In Gethsemane, p. 332. Jesus commits his mother to John's care, p. 339. At the tomb of Jesus, p. 341. See also p. 344.

my Father's business'. He learnt that lesson, both before and after he was twelve years old.

I. *Stories which Jesus learnt, about God and his people*

Again the teacher has a wide choice: see note on First Year.

It may be well, at this stage, to take the stories which tell, a little more consecutively though not too strictly so, the history of the people. Others can be added, as time permits.

The call of Abraham, p. 13. Moses and the burning bush, p. 40.

The deliverance from Egypt, pp. 43 foll. Mount Sinai and the Ten Commandments, pp. 50-1. Joshua, p. 67. Samuel, pp. 73 foll. David the shepherd boy, who became the national hero, pp. 82 foll. Solomon, pp. 96 foll. The building of the first Temple, p. 98. The Queen of Sheba, p. 100. Elijah, pp. 103 foll. Naaman, p. 113. Jonah, the first missionary story, p. 251.

II. *The Services which Jesus attended*

The synagogue, pp. 203-4, 283. Temple worship, p. 181. The Festivals, p. 184. The Passover, pp. 185, 275. Pentecost, p. 185. The Feast of Tabernacles, p. 186. The Festival Lessons, pp. 186 foll.

The hymns which Jesus sang. The Psalms. Suitable are Ps. xv, p. 204; xxiii, p. 209; xxiv, p. 200; xlv, p. 212; xcvii, p. 216; ciii, p. 198; civ, p. 194; cxxi, p. 213; cxxii, p. 203. Others are equally suitable, and some may be preferred. Parts of these can be written out by the children and illustrated.

The Ten Commandments, p. 51.

III. *Learning to pray*

Jesus laid great emphasis on prayer. As Jesus learnt to pray, so do we; and the children may make at this stage their own prayer anthologies, to which they should be encouraged to add as they grow older.

The following subjects are suggested; and they are probably best introduced by a story.

Recollecting the Presence of God: suggested story, the call of Samuel, p. 74.

Praise: suggested story, the Shepherds, p. 272.

Thanksgiving: suggested story, the healing of the man at the Gate Beautiful, p. 379.

HIS ENEMIES

- The growth of opposition, pp. 286-9.
 The opposition of foes and of friends, p. 293.
 Jesus rejected in his own country, p. 298.
 The parable of the wicked husbandmen, p. 323.
 The attempt to entrap Jesus, pp. 324-5.
 The betrayal, p. 332.
 The trial, p. 333 (before Annas; before the Sanhedrin).
 Before Pilate and Herod, p. 335.
 The sentence, p. 335.
 The mocking, p. 336.
 The Crucifixion, p. 337.
 His forgiveness of his enemies, p. 338.
 One only of his Apostles, Judas Iscariot, went over to his enemies
 and betrayed Jesus, pp. 328-9, 332.

Fourth Year. Age 10 +

THE GROWING KINGDOM OF JESUS

Our special aim is to show that the Kingdom grows through the followers of Jesus, inspired by his Spirit. It is Jesus working in them and through them.

Some stories of later missionaries, and of modern missionaries ('missionaries' in the widest meaning) should also be told to show that the Spirit worked, and still works, through them.

Suggestions may be found in most modern syllabuses. Teachers will make their own selection; e.g. St. Aidan, St. Francis of Assisi, John Wesley, David Livingstone, and more recently Mary Slessor, Grenfell of Labrador, Aggrey of Africa, Albert Schweitzer. There are countless others.

THE MESSENGERS AFTER PENTECOST

(For the meaning of the asterisk see note, p. 471.)

1. *Those who had been already followers of Jesus*

Peter and John. (These two are grouped together, since they worked together.) Peter's address at Pentecost, p. 378. *Peter and John in the Temple, where Peter heals the lame man, p. 379.

Nathaniel (perhaps Bartholomew is the same), p. 280. After the Resurrection, p. 344.

Matthew (Levi). The tax-gatherer, p. 287.

Thomas. A brave disciple, p. 317. His doubt and complete self-surrender, pp. 343-4.

Nicodemus, p. 280.

Mary Magdalene and other women, pp. 338, 340, 341.

Ordination of the Twelve, p. 289. Their mission, p. 299.

Mission of the Seventy, p. 309.

III. *The social relationships of Jesus*

(To show that Jesus was essentially human, as well as divine.)

The wedding at Cana, p. 278. Dinner at the house of Simon the Pharisee, p. 292. Home of Mary, Martha, and Lazarus, p. 312.

IV. *Jesus and the children*

Jesus blesses the children, p. 315. Jairus' daughter, p. 297. The epileptic boy, p. 306.

V. *Jesus and the outcast*

Jesus was criticized for his friendliness to people condemned as undesirable characters. It has been said that he had a genius for making friends. He saw the good in people as well as the bad: and his kindness brought out the good in them.

Levi, the tax-gatherer, p. 287. The woman who was a sinner, p. 292. Zacchaeus, p. 320.

THE KIND ACTS OF JESUS

Jesus worked many miracles, generally to cure sick people, and to relieve people in deep sorrow.

The centurion's servant, p. 290. The widow's son, p. 290. The woman who was a foreigner, p. 303. The deaf and dumb man, p. 303. The blind man of Bethsaida, p. 304. The lame man of Bethesda, p. 308. Blind Bartimaeus, p. 321; and many others.

THE TEACHING OF JESUS

The Beatitudes, p. 354. Some parables; the following, among others, are suitable: The Sower, the seed growing secretly, and the Mustard Seed, pp. 294-5. The Labourers in the Vineyard, p. 252. The Talents, p. 253. The Bridesmaids, p. 353.

2. *The Second Journey*. Paul and Barnabas part. Barnabas took Mark, Paul took Silas.

Derbe and Lystra (Timothy joins Paul), p. 398.

Troas, p. 398 (Luke, the physician, joined him there).

**Philippi*: the Gospel enters Europe, p. 399. Paul and Silas in prison. The earthquake.

Thessalonica, p. 400.

Athens, p. 401.

Corinth, p. 402.

3. *The Third Journey*

**Ephesus*. The outcry of the silversmiths, who made images for the goddess Diana, pp. 404-5.

Macedonia and Greece, p. 406.

**Return to Ephesus*, p. 406. Paul's farewell, pp. 406-7.

Return to Jerusalem. Paul's imprisonment, pp. 408-14. (Some extracts only from this.)

**The journey to Rome, and shipwreck*, pp. 414-17.

It will be obvious that all this cannot be taught in detail at this stage. Selections must be made by the teacher. Some of the most interesting passages are marked (*). The interest in these early years is not in historical development, but in people. Controversial questions will be avoided, and the stress laid upon the faith and heroism of these first missionaries. The Acts of the Apostles is a thrilling story of Christian adventure.

Though the story need not be ruthlessly consecutive, maps and illustrations will be found useful. It will also help greatly if this Shorter Bible is in the hands of the children, who should be, at this stage, well able to read for themselves.

IV. *What the followers of Jesus taught*

The Apostles' Creed was not written by the Apostles themselves, but is a summary of their teaching. Children should learn it; and the explanation of its clauses should be as simple as possible.

For further teaching reference may be made to Faith, p. 360; Courage, p. 362, and other sections. And such of the Psalms, pp. 192-218, can be selected as are suitable and have not been chosen in earlier years.

Peter and John before the religious authorities, pp. 380-3. *Peter's vision, and its results in missionary extension, pp. 388-90. Peter defends his action before the Church, p. 390. *Peter imprisoned by the Jewish authorities: and his deliverance, p. 392.

James, the brother of John. *His early death, by the sword of Herod, p. 392.

II. *New disciples of Jesus*

Stephen: who proclaimed that the Gospel was for all people. His appointment, pp. 383-4. His message, and the outcry against him, p. 384. *Stephen stoned, pp. 384-5. The effect of the persecution; the spread of the Gospel, p. 385.

Philip (the Evangelist, not the Apostle). His appointment, p. 384. *His mission to Samaria: the Ethiopian, pp. 385-6.

Saul, afterwards called *Paul*. (A background picture of his early and student days—a pupil of the broad-minded teacher, Gamaliel—is recommended.)

**His presence at the stoning of Stephen*, p. 385. (Doubtless Stephen's martyrdom later inspired him, for he continued Stephen's convictions.)

His fierce persecution of Christians, p. 385.

**His conversion*, pp. 386-8.

Saul at Antioch, brought there by Barnabas, whom everybody knew as 'a good man' (see his early generosity, Acts iv. 36-7). The name 'Christian' first arose at Antioch.

III. *The missionary journeys of St. Paul*

I. *The first journey*, with Barnabas, p. 393 (Mark was at first with them, but left early at Perga). Through Cyprus, Perga, p. 393.

At Antioch, pp. 393-5. Multitudes came together to hear. The Jewish outcry. Paul and Barnabas expelled.

**At Iconium*, p. 395. Again a Jewish outcry. Paul stoned, and left for dead. But Paul and Barnabas, after visiting Derbe, returned to Lystra, Iconium (*where he had been stoned*), and Antioch, to establish the disciples.

Back to Jerusalem, p. 396 (quite briefly: no details).

Matthew and Luke base their account on Mark. Special additions in Matthew and Luke are:

1. The birth and childhood of Jesus, pp. 268-75.
2. Full account of the Temptation, p. 277.
3. The conflict of faith and doubt, pp. 290-2.
4. Other additions to the ministry, pp. 283, 309-10, 312, 316, 320, 329.
5. Further accounts of the Trial, pp. 335, 336; the Road to the Cross, p. 337; words from the Cross, pp. 338-9; the Resurrection, p. 342; the Ascension, p. 345.

John is an independent account. Its special additions are:

1. At the beginning, the parallel ministry of John the Baptist and of Jesus, pp. 278-83.
2. Towards the end, the visits to Jerusalem at the great Feasts, pp. 308-9, 310-14.

John also fills in other details not given in the other Gospels.

Lazarus, pp. 317-19; the Greeks, pp. 326-7; the washing of the disciples' feet, p. 329; the trial before Annas, p. 333; words from the Cross, p. 339; the Resurrection, pp. 341, 343-5.

Note. Some teachers may prefer to take also in this year the teaching of Jesus (pp. 347-74) allotted to the Fourth Year, since it is part of the Gospel story. It is a question of the time available. In whichever year it is taught, that section is naturally of first importance.

Fourth Year

Old Testament

The Priests, pp. 177-218.

New Testament

1. *The teaching of Jesus*, pp. 347-74. (See Note above.)

Matthew and Luke. They used Mark, but also additional matter which was, in part, from another source common to them both, pp. 349-67, 369-73.

Matthew especially emphasizes the coming of the Kingdom, pp. 351-4; Luke, the physician, the love of God to all his children, pp. 349-50.

SECONDARY SCHOOLS

THE arrangement is simpler than for Primary Schools, since the periods can be more consecutive. It is generally agreed that the New Testament should not be omitted in any year. As far as possible (it is not always possible) the teachings of the Old and of the New should be related.

In some years the material is too much for the limited time given to Scripture lessons. Some of the passages might well be taught in the periods for English literature; for the Bible, though more than mere literature, is even as literature unsurpassed.

The following suggestions are made.

First Year

Old Testament

'In the Beginning' to the death of Moses, pp. 1-64.

New Testament

St. Mark's Gospel: the earliest and simplest.

(For convenience, it is marked by a black line.)

Second Year

Old Testament

Joshua to the Captivity, pp. 67-119.

New Testament

The Acts of the Apostles: the growth of the Church, pp. 377-417.

'Acts' may now be taught consecutively as a thrilling adventure of missionary heroism. Some suggestions, however, on pp. 469-71, may still be useful.

Third Year

Old Testament

The Prophets: the spokesmen of God, pp. 123-74.

New Testament

The expansion of the Gospel story.

The additional material can be readily seen, as 'Mark' has a line beside it.

- Isaiah xl. 1-8, p. 156; xl. 25-31, p. 157; xlii. 1-4, p. 160; liii. pp. 161-2.
- Psalms xxiii, p. 209; xlv, p. 212; cxxi, p. 213.
- Any passages from the Wise Men, pp. 221-34.
- Job xix. 25-7, p. 247.
- Magnificat*, p. 270. *Benedictus*, p. 271. Luke ii, 8-14, p. 272.
- Nunc Dimittis*, p. 273. The Temptation, p. 277.
- Any parables, especially the Sower, p. 294. The Lost Sheep, the Lost Coin, the Lost Son, pp. 349-50. The Good Neighbour, p. 365. Forgiveness, p. 364.
- The Pharisee and the Publican, p. 364.
- Taking up the Cross, p. 305. Jesus blesses the Children, p. 315.
- The Great Commandment, p. 325.
- Mary Magdalene, p. 341.
- I AM, pp. 367-9.
- Parts of the Sermon on the Mount, pp. 354-60. The conditions of Discipleship, pp. 360 foll.
- Parts of The Christian Way of Life, pp. 421-34; especially 1 Cor. xiii, p. 423; Phil. iv. 4-8, p. 425; Eph. vi. 10-20, pp. 428-9.
- Parts of The Christian Faith, pp. 437-61; especially Eph. iv. 4-7, 11-16, pp. 449-50; 1 Cor. x. 16-17, xi. 23-8, p. 451; Rev. vii. 9, 10, 13-17, p. 460; Rev. xxi. 10-11, 22-7, p. 461.

John, the latest of the Gospels, tells the experience of the Church. *The Eternal Word*, p. 267. *The promise of the Comforter*, p. 330. *I AM*, pp. 367-9.

II. *The Christian Way of Life, in the Apostolic Letters*, pp. 421-34.

Fifth Year

Old Testament

The Wise Men, pp. 219-64.

New Testament

The Christian Faith, pp. 435-61.

It may be well to compare the teaching of the Old Testament on matters of Faith.

1. *God*. His unity, pp. 1, 159, 200, 205. His sovereignty ('Righteousness', i.e. rightness, is one aspect of his sovereignty), pp. 157, 159. His omnipresence, p. 195. His holiness, p. 127. His judgments, pp. 123-5, 127-9, 131, 133-4, 141, 144, and many others. His mercy, pp. 125, 197, 198.
2. *Man*. His creation in God's likeness, pp. 1, 192, 249. His immortality, pp. 244-51. His sin, pp. 4-5, 207-8. His forgiveness, when penitent, p. 198.

These are of necessity only suggestions. Schools vary, and the syllabus will need to be adapted for their special circumstances. It is not always that there will be a fifth year: but the Christian Faith should in all cases be taught in the last year at school.

Memory Work

This should never become irksome, leaving a distaste. Many passages, however, may be studied word for word, and may even be committed to memory. Among the most suitable are the following:

The Ten Commandments, p. 51.

Isaiah vi. 1-8, p. 127; ix. 2, 6-7, p. 131.

Micah vi. 6-8, p. 134.

Deut. xxx. 11-14, p. 139.

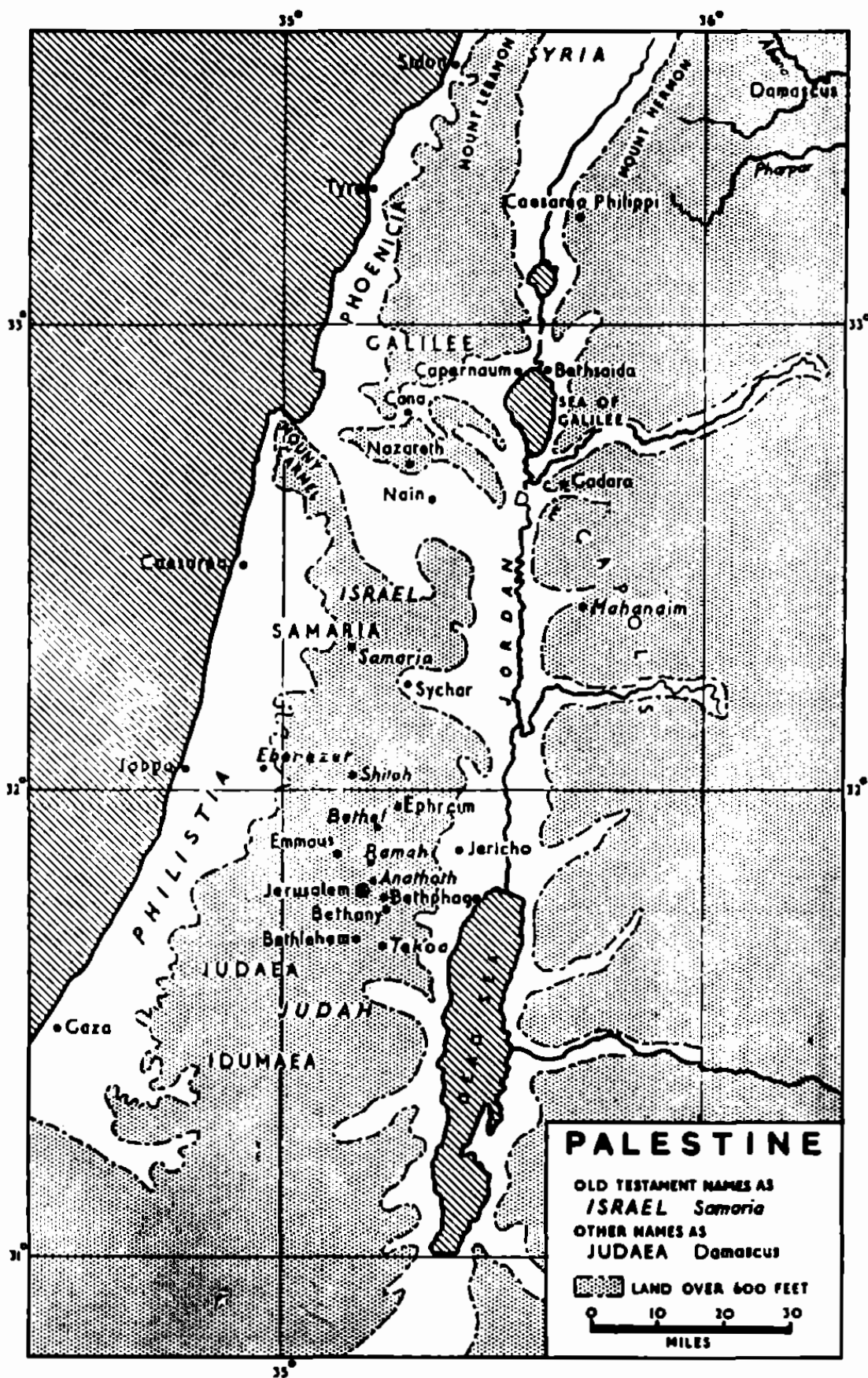


TABLE OF DATES

OLD TESTAMENT AND APOCRYPHA

c. 1000-970 B.C.	Reign of David
c. 970-930 B.C.	Reign of Solomon
c. 930 B.C.	Division of the Kingdom
874-852 B.C.	Reign of Ahab
721 B.C.	Captivity of Israel
701 B.C.	Sennacherib's Invasion of Judah
621 B.C.	Josiah's Reformation
597 B.C.	First Captivity of Judah
586 B.C.	Destruction of Jerusalem
538 B.C.	Return of the Exiles
520-516 B.C.	Rebuilding of the Temple
444 B.C.	Nehemiah Restores the Walls
167 B.C.	Maccabean Revolt

NEW TESTAMENT

7/6 B.C.	Birth of Jesus
4 B.C.	Death of Herod
A.D. 26-36	Governorship of Pontius Pilate
A.D. 26/7	Beginning of John the Baptist's ministry: Jesus baptized
A.D. 29	Crucifixion of Jesus
A.D. 35/6	Conversion of St. Paul
c. A.D. 48	Start of First Missionary Journey
A.D. 51	Governorship of Gallio (p. 403)
A.D. 58/9	St. Paul's voyage to Rome
A.D. 64/5	First persecution of Christians at Rome: (?) deaths of St. Peter and St. Paul.

